



The Living Church

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VOL. XLIII.

MILWAUKEE, WISCONSIN.—SEPTEMBER 24, 1910.

NO. 21

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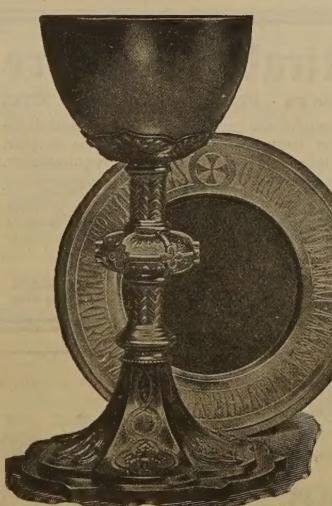
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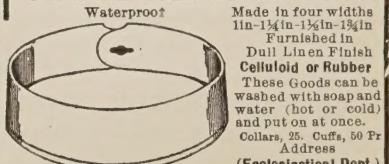
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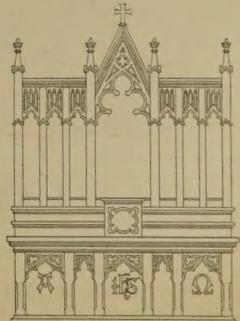
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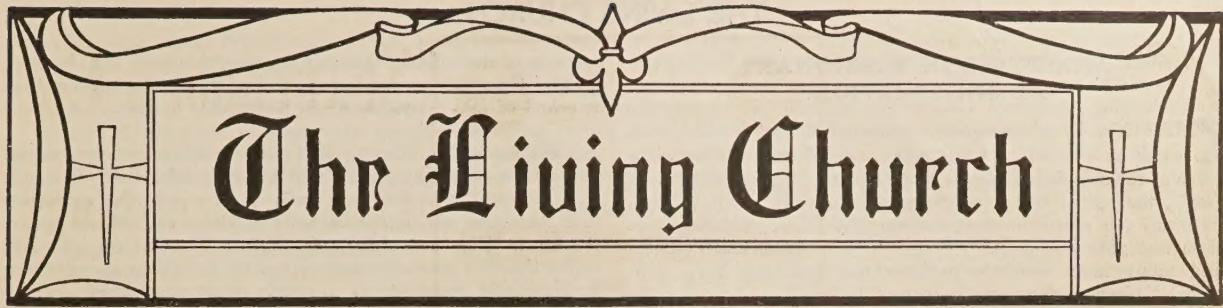
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*A Weekly Record of the News, the Work, and the Thought
of the Church.*

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PRINCIPAL CONTENTS.

EDITORIALS AND COMMENTS:	703
Enriched by Him—Anxieties in Missionary Administration—For Immediate Relief—Missionary Suggestions—Anglo Catholic or American Catholic?—Violations of the Marriage Canon—Persons of Trust by Vestrymen.	
ANSWERS TO CORRESPONDENTS	706
BLUE MONDAY MUSINGS. Presbyter Ignotus	706
BISHOP GORE WRITES ON MARRIAGE LAWS. London Letter. John G. Hall	707
TWO THOUSAND AT AN OUT-DOOR SERVICE. New York Letter	708
HALL LECTURES TO BE GIVEN IN CHICAGO. Chicago Letter. Renmus	709
SOCIAL SERVICE CONFERENCE DURING GENERAL CONVENTION	709
THE BI-CENTENARY OF THE CHURCH OF ENGLAND IN CANADA. [Concluded.] Rev. R. F. Dixon	710
MILWAUKEE DIOCESAN COUNCIL	712
MARQUETTE DIOCESAN CONVENTION	713
DISCIPLINE OF THE LAITY—PAUPERISM. Rev. Wilford L. Hoopes	714
DEPARTMENT OF SOCIAL WELFARE. Clinton Rogers Woodruff, Editor	715
CORRESPONDENCE:	716
Why a Preamble? (Rev. Dr. C. B. Wilmer)—“Guild of the Holy Ghost” (F. J. Barwell-Walker)—Rules of Order, House of Deputies (Francis Lynde Stetson)—Dangers of Spiritualism (Florence E. Ticknor)—The Challenge of Cardinal Gibbons (Rev. V. D. Ruggles)—Immediate Needs in Mississippi (The Bishop of Mississippi)—The Suffragan System (Rev. Edward Hardin Firth, Rev. G. Sherwood Whitney)—Apportionment of Men (Rev. T. J. Windiate).	719
LITERARY	720
“HOW DOETH THE BUSY PARISH PRIEST?” I. R. A.	720
PERSONAL MENTION, ETC.	722
THE CHURCH AT WORK. [Illustrated]	724

ENRICHED BY HIM.

FOR THE EIGHTEENTH SUNDAY AFTER TRINITY.

TN the Epistle for to-day St. Paul thanks God for the Divine grace that is given to us through Jesus Christ our Lord, in whom we are enriched in everything. Everything; that is, material as well as spiritual; that all gifts may be ours. In the collect we pray for this grace, so that we may withstand all the temptations of this life.

The world knows little and can comprehend less of the treasures of richness that the Catholic finds in Christ. To those who, absolved from their sins, are frequently nourished at the altar, Christ reveals Himself in various ways. But an outsider cannot imagine this Divine sympathy, the sympathy of a living Personality!

“They know not how our God can play
The Babe’s, the Brother’s part;
They dream not of the ways He has
Of getting at the heart.”

Many a soul, in the agony of some crushing sorrow, pain, or disappointment, has knelt clasping his crucifix to his heart, while his tears flowed freely, until he became conscious that there bent over him the face of a Divine Friend, whose pierced hands would wipe away every tear. And he has risen from his knees with a calm spirit, with an obedient trust, and lo, he has found peace and rest from his sorrow! For it has been sanctified, and catching the glow of heavenly light, like the cloud illumined by the setting sun, the pain has become full of golden glory. From the depths of his soul he cries: “My Jesu of the Crucifix, I have trodden the way of agony with Thee, and in the multitude of the sorrows that I have had within my heart, Thy comforts have refreshed my soul.”

Then take the over-burdened bread winner, who toils at desk or loom, or the busy home maker at her never ending household tasks; how does Christ appear to them, and enrich them from His treasure house?

He bids them turn their thoughts to the little house at Nazareth; to holy Mary plying her daily tasks with uncomplaining spirit, while our Lord and St. Joseph work at their humble trade. Or to think of Him going up and down the sunny land of Palestine healing the sick, preaching to the multitudes, and praying for a sinful world while others sleep. To those who meditate upon His life it is revealed to them as a life of toil, and they are enriched by His sympathy, and exclaim:

“Stand ever thus at my wide-swinged door,
And toll will be toll no more.”

Often in times of joy He comes to us as the Blessed Babe of Bethlehem, “Dear Mary’s little Flower,” and all children become dear to us because of the Christ Child. How the mother’s joy over her little one is intensified when she thinks of Mary’s rapture; for our Lord is never more beautiful than when with His mother.

A priest, on fire with the love of God, full of a burning zeal for winning souls to Christ, even if he be not intellectual or clever, can convert more souls by his impassioned words than the eloquent but cold theologian untouched by heavenly enthusiasm. Why? Because he has drunk deep of the love of the Sacred Heart, and is enriched in all utterance and knowledge. *It is given him in that hour what he shall speak.*

So in every phase of life He comes, and the soul thrills as it recognizes the nearness of the Divine Presence, and knows that at His altar are all the treasures and riches of this life, and the hope of the eternal one to come.

C. F. L.

THE REAL WAY to help others forward is not to scold, but to attract. “You cannot catch flies with vinegar,” is an old saying, but perennially applicable. The beauty of holiness is part of its power over the world. The sour, disagreeable Christian is almost worse than no Christian at all, when it comes to advancing the kingdom of God.—Selected.

ANXIETIES IN MISSIONARY ADMINISTRATION.

THAT Mr. King's telegram, published in last week's issue, came as a relief to Churchmen, need hardly be said. In place of the anticipated deficit of \$150,000 in general missionary funds, the actual deficit on September 1st was about \$75,000. "Toward the apportionment," wrote Mr. King, "\$30,000 more than last year was paid. Fifteen more dioceses and districts and many more separate parishes and missions have completed their apportionment than ever before."

The outlook, then, is less bad than had been anticipated. More than that can hardly be said. We have already made an "Emergency Call" on the Church for the funds that are necessary to clear this deficit. To find that amount of money is the immediate duty devolving upon all of us.

And yet, unpleasant though it be, we must also face the problem that a large annual deficit is a serious menace to the efficiency of our work, and a constant anxiety to those who have that work at heart. If any administrative feature can be so remedied as to make the gathering of the funds more commensurate with the importance of the work, it is our duty to correct what may be wrong.

We seem to discern two serious limitations to the efficiency of the apportionment system as it is applied on behalf of our general Missionary Society. One is that it is based on numbers and on parochial expenditures instead of on ability to give. The other is that it treats as negligible factors the contributions for missionary purposes administered otherwise than through the central board. In our judgment, these limitations so seriously mar the efficiency of our system that an annual deficit is the only logical outcome of it; and certainly an annual deficit is, in fact, what we obtain.

LET US CONSIDER the first of these limitations. Ability to give is by no means to be deduced from a comparison of parochial expense accounts. The per capita cost of administering a parish differs markedly in different places and from many other causes than such as depend upon the wealth of the congregation. It is true that the wealthier a congregation grows, the larger will be its parochial expenditures for such purposes as salaries, music, etc. But the increase is not nearly commensurate with the ability to give, and it is bad policy to penalize the payment of really adequate salaries to the clergy. A wealthy congregation of 200 to 500 communicants expends upon its own administration from two to four times as much as does an average congregation, yet the ability to give may be designated by any multiple whatever, according to the degrees of wealth of the people. When we reach a parish which includes in its membership one or more men "worth" (what a curious word to use in connection with money!) anywhere from half a million to a hundred million dollars, the ability of that congregation to give is so many, many times in excess of that of ordinary parishes, that the latter become almost a negligible quantity in a true, honest apportionment, based on the scriptural principle, "unto whomsoever much is given, of him shall be much required." Remembering the unequal distribution of wealth in this country, it seems not too much to say that, based on ability of Church people to give, over and above the expenses of their local work, probably eighty per cent of general missionary funds should be apportioned against New York, Long Island, Newark, and Pennsylvania, and the greater part of the remainder against the dioceses within a radius of three hundred miles therefrom. If, then, it is difficult for New York, with its splendid, statesman-like Bishop, and Pennsylvania, with its splendid traditions of missionary fervor, to raise their present apportionments, what must it be in all those many dioceses in which the Church is engaged in the scriptural but difficult task of making spiritual bricks without material straw? The real fact is that if the scriptural basis, placing responsibility upon those to "whom much is given," etc., has not been repealed, the dioceses between Indiana and Nevada and between Virginia and Texas ought probably not to be asked for more than perhaps five or ten per cent of the entire amount required for general missions. Our first reason, then, for expecting an annual deficit according to our present system, is that the apportionment is based upon a glaringly imperfect view of the relative ability to give, and therefore duty to give, of the different sections of the Church. The real credit for the partial success of the apportionment system is due to many parishes of only moderate wealth in all

sections of the country that pay an apportionment, not, perhaps, greater than they ought to pay, but relatively far greater than is asked of other parishes much better able to give.

SECOND is the difficulty that our apportionment for general missions assumes the fallacy that all other missionary demands upon dioceses, parishes, and individuals are so far negligible that they need not be considered in levying the general apportionment. That a parish in the West or South pays from five to ten times as much for the support of its Bishop and diocesan expenses, for instance, as a parish of equal strength in the strong eastern parishes, is not permitted to count as a material factor in the general apportionment, nor are the largely varying calls of different sections for diocesan missions. It has been difficult heretofore to determine precisely how much is given by our parishes and missions for all forms of extra-parochial missionary work, but the national Religious Census of 1906, just published, at length gives us the information. From that work we obtain the following interesting information as to the Protestant Episcopal Church for that fiscal year:

DOMESTIC WORK (Vol. I, p. 128):

Home Missions	\$1,068,155
Education	442,142
Hospitals, asylums, etc.	1,154,836 \$2,665,133

FOREIGN WORK (*ibid.*, p. 132)..... 549,070

Total extra-parochial contributions, 1906...

\$3,214,203

This is a large expenditure in a year for what may broadly be considered missionary work, and two-thirds of it is for directly evangelistic and educational purposes; yet the total amount raised by our Domestic and Foreign Missionary Society by the apportionment system for the year ending August 1, 1906—the nearest fiscal year to that embraced in the government report—was \$487,255.02 (Journal Gen. Conv. 1907, Triennial Report of the Board of Missions, p. 449), or considerably less than one sixth of the whole amount. Now when the machinery placed in operation for raising the necessary one-sixth totally ignores the raising of the other five-sixths, it is obvious that the apportionment is not based upon scientific methods, any more than, according to our first consideration, we could find it to be based upon just methods. Hence, again, an inevitable deficit.

On the other hand, we do not wish to convey the impression that Churchmen are doing their full duty in missionary work, so that they cannot reasonably be asked to do more. The government figures eloquently disprove such a belief. For all missionary, educational, and philanthropic work, Churchmen were credited in 1906 with per capita contributions of \$3.62, while Seventh Day Adventists gave \$8.56, Northern Baptists \$11.93, United Presbyterians \$6.21, Presbyterian Church in the United States \$4.56, and Jews, though divided among heads of families only, \$43.56 each. Hence we have not nearly exhausted our reasonable possibilities, for we have not nearly approached the per capita gifts of these other bodies, which, probably, average at least no greater wealth than do our people.

If we confine our purview to direct "missionary" work, domestic and foreign, excluding both educational and philanthropic, Churchmen are credited by the religious census with \$1.82 per communicant; but Seventh Day Adventists are credited with \$6.88, Northern Baptists \$2.50, Congregationalists \$2.66, Evangelical bodies \$2.22, Presbyterians in U. S. A. \$2.88, and United Presbyterians \$5.30.

If, then, we may glean any practical deductions from these figures, it is that the apportionment should be greatly increased in the wealthier parts of the country, where, it should be shown, the real duty to give more largely undoubtedly lies; and that some balance between diocesan expenses including diocesan missions, and expectations for general missions, should be struck elsewhere. Those dioceses that support relatively large work of their own are grossly over-apportioned by the present system, although in some instances—selected according to no discernible system and with little attempt at coördination of resources—this over-apportionment is counterbalanced by appropriations from the Board to the diocese.

BUT WE ARE averse, always, to writing on the machinery of missions in such wise as to seem to provide excuses for those who are not doing their duty. Indeed we have perhaps shirked some editorial duty in recent years in avoiding such criticisms as these, for they ought not to be construed otherwise than as constructive thoughts. The whole American Church is not doing what it ought to do for general missions, as the figures we

have cited show. May not the reason be, in part, that by means of the stress that has been laid during these years upon diocesan and parochial responsibility, we have failed to bring home to the people their individual responsibility?

Neither dioceses nor parishes have funds stored away from which apportionments may be paid, nor is it generally either practicable or desirable to pay such apportionments out of current expense funds.

If a parish is apportioned \$500 and pays it, who have done their duty? Each of the people within that parish who has given according to his ability, *and nobody else*. If a hundred communicants have given nothing, or practically nothing, each of those hundred is just as derelict as though nothing whatever had been sent from his parish. It is a fallacy to assume that the parish as a whole has done its duty, since a few earnest people may possibly, or even probably, have paid the whole amount.

One easily thinks of specific parishes containing one or more men of great wealth together with many hundreds of poor people—for, thank God, we have such parishes. What sort of apportionment should be made against them? Shall the multi-millionaire and his chauffeur be asked for 75 cents apiece? If the parish apportionment be made on the basis of the wealth of the one or two, perhaps ninety per cent of the whole apportionment might be made against one parish, for it is thinkable that one man's ability to give may be greater than that of all the communicants between Indianapolis and Reno put together. But even if such an apportionment should be levied against one parish, and one man should pay the whole of it, would the parish have done its duty? Not at all; the Church needs the nickels and dimes from the hundreds of poor people, when their prayers are given with them, just as much as it needs the large gifts of the multi-millionaires. But again, if the parish is apportioned on the basis of its poor people, and pays its apportionment, shall we assume that its men of wealth have done their duty? We cannot possibly do so.

And herein seems to us a chief cause for our annual deficit. We have assumed that a flat average of a few cents per communicant was the sum total of the Church's expectation. The communicants who care have given their few cents each. A very few, who both care and appreciate their responsibility, have given considerable sums. Blessed are the dioceses and the parishes in which these few live, for these are they that have paid their apportionments. Not in a single instance, probably, does the payment of the apportionment really represent the combined offerings, according to their respective ability, of Churchmen as a whole. The great mass are still unreached, and when we reach them with a request for our flat average per capita expectation, we have cheapened the whole transaction.

We shall only escape the annual deficits and the low place which this Church occupies among American religious bodies when we shift the emphasis from diocesan and parochial to individual responsibility, and from an average expectation to the dignified plea that one's gifts for the Church throughout the world shall be reasonably based upon his income.

FOR IMMEDIATE RELIEF.

MY parish has nearly doubled its apportionment, but I will collect \$150 extra if you will open your pages to the effort to secure a thousand such pledges."

So writes the rector of a parish in which, he further explains, there are "but two wealthy persons." "I would collect this extra in five and ten cent weekly payments from the poor. A wide effort of this kind would do the work and I fancy it would have a good effect upon the large givers. Give us a call to hard work and big sacrifices."

Splendid! It is that spirit, that does not ask whether a parish has done "its share," that will accomplish things for Christ and His Church. The real question is, Has each one of us made the most of his opportunity?

So far as the matter of book-keeping is concerned, only a week remains in which even the thirty days' extension of the fiscal year of 1909-10 can remain open. *Get something to the treasurer within that time if you can!*

But the mere matter of book-keeping is the smallest part of the problem. When, at the close of business on September 30th, the year's books are finally closed, whatever deficit remains must be carried forward to another year. *And that deficit must be paid.*

Now begin the new year with an attack on this deficit, and see whether we cannot get it out of the way before we begin

on the new year's apportionment. The revised figures show that it will need only five hundred subscriptions of \$150 each to clear off the accumulation. While the legislators of the Church are at General Convention attending prayerfully to the duties there laid upon them, let those at home attack this problem with a will. Keep the wires hot, in telling Mr. King, the treasurer, what you are doing. Tell THE LIVING CHURCH about it, too. Where there are wealthy men, get subscriptions of \$150 apiece from them—all you can. Where there are not, collect one or more of these subscriptions in small amounts. But do it now; and after it is done, begin systematically to work up the amount for the new year's apportionment.

AMONG the pleasant results of recent editorials on missionary matters are the letters from clergymen and laymen telling of plans for raising the apportionment that have succeeded locally in different places. An Ohio rector read the editorial, "An Emergency Call," on a Sunday morning to his congregation, and has devised a plan for family missionary boxes to be distributed among his people, and a committee of twenty-five who are to divide among them the visiting and collection of money from the boxes at intervals. A "sticker" with brief missionary information has been prepared to affix to the boxes, and a record of visits and of collections will be kept.

Another clergymen succeeded a year ago to a parish of 200 communicants, whose apportionment is \$100, but which has generally paid ten dollars or less. Founded forty years ago, the parish has always been running into debt for current expenses and at intervals pulled out of its worst holes by outside help. Only one family in the parish keeps a servant. The present rector, entering upon his post at Trinity Sunday last year, began, to the amazement of his people, preaching and talking about missions, in church and in the parish hall, showing missionary lantern slides, etc. When his first fiscal year closed, the first of last May, the following results—to quote from his letter—had been achieved:

"(a) The total raised by the parish was more than at any time for the previous six years—as far as I looked it up.

"(b) All bills paid and forty odd dollars balance to our credit.

"(c) Debt had been reduced by \$325 during 1909-1910.

"(d) Local charities, diocesan and city matters, had received more than previously.

"(e) Apportionment of \$100 paid in full on or about May 1st.

"It should be said that the people themselves have done this. Except a few gifts of \$5 and such toward the debt, all have been in very small amounts."

All of which proves what we have said before. If our reverend fathers of the clergy in backward parishes with respect to missionary giving, *care* about the condition, they can *cure* it.

CHE Bishop of Marquette well said in his convention address, reported in this issue, that the "main thing" in changing the Church's official title "is to have the facts of our Catholicity recognized." He suggested that the title be fixed at "Anglo-Catholic Church in America," saying "we do not object to the epithet Anglo-Saxon, and ought not to object to Anglo-Catholic."

Whom does the Bishop include as "we"? Certainly those of us who are of Anglo-Saxon descent do not "object to it," rather are we proud of it. But it is not a fact that Americans, as such, must needs be Anglo-Saxons. The Church that Anglo-Saxons have planted in America is not intended for their own sole use. It is not an exotic, a foreign body, but an *American* Church. What have Swedish-Americans and German-Americans and Polish-Americans and Afro-Americans and every other sort of Americans that have filled up this land to do with an "Anglo-Saxon" Church? An *American* Catholic Church may presumably claim their allegiance, but hardly a body that proclaims its foreign characteristics by its very title.

This is the issue of the Council of Jerusalem all over again. Must Christians first become Jews? Must American Churchmen first become Anglo-Saxons? "My sentence," said the first presiding Bishop, "is that we trouble not them which from among the Gentiles are turned to God." They need not change their race or nationality in order that they may become Christians; neither, we venture to say, need Americans profess themselves by a term derived from the name of another nation, in order to become American Churchmen.

We trust the Church will profess itself Catholic with respect to Christendom in general and American with respect to geography.

WO instances have lately been reported in the New York papers wherein our clergy are said to have performed marriages wholly inconsistent with the canon relating to the subject and still more inconsistent with the Book of Common Prayer. Both these are understood to be under ecclesiastical investigation in the dioceses of New York and Long Island respectively. We shall hope that the investigations will be thorough, and that if the facts prove to be as they have been stated in the daily papers, the canons of discipline will be promptly placed in operation. If the facts are otherwise, these clergymen owe it to themselves not less than to the Church to make the real facts known. In the meantime it is inevitable that their own priestly repute is at stake. If a clergyman, sworn to obey the canons, deliberately violates one of the most important of them all, he cannot too quickly be divested of his priestly faculties; and on the other hand, if he is not guilty of that with which he is charged, he does himself and the Church a grave injustice in not taking steps promptly to clear himself of suspicion.

ANOTHER very sad case that is being ventilated in the metropolitan papers is that of a Brooklyn parish that has "discharged" its rector, with no charges whatever against him. The vestry has changed the lock of the church, and locked the door against the rector. The latter, the Rev. William N. Ackley, conducted a Sunday service on the stone steps because he was, quite properly, unwilling to violate his trust in the manner that his vestry had violated theirs, and it was his duty to conduct divine service for the parish. We sincerely hope that criminal charges for perversion of a trust will be filed against the offenders. Wardens and vestrymen are trustees of trust property. To close and lock the property and thus prevent the purpose of the trust is embezzlement of a trust and punishable under the criminal code of any civilized state. On ecclesiastical grounds, the matter should be referred to the Bishop, but on criminal grounds to the district attorney, whose duty it is to proceed against the culprits without delay.

ANSWERS TO CORRESPONDENTS.

R. P.—(1) We have no figures showing the numerical strength of Old Catholics in Europe.—(2) They are not in formal, but in some places are in informal, communion with Anglicans. Their American branch made application in 1901 to be received into communion with this Church under the terms of the Quadrilateral, but favorable action was not taken by our Bishops, and after pending in the House of Bishops for some four years, the request was finally withdrawn.—(3) Their episcopal succession is derived from the ancient Church of Holland and has never been questioned.—(4) The Lusitanian reform movement (in Portugal) has been rather under Irish (Anglican) influence than under that of European Old Catholics, and a Bishop was consecrated for it by Irish Bishops.—(5) We know of no foreign missionary work attempted by any of the Old Catholic Churches.—(6) The Churches of Norway, Denmark, and Iceland have no claim to be in possession of the Apostolic Succession.—(7) It is understood that there is some approach to a "Catholic Movement" in Sweden, but we cannot say whether there is in other Scandinavian countries.—(8) A committee reported to the Lambeth Conference of 1908, after quite exhaustive investigation, that Moravians could not be considered in possession of an episcopal succession from the Apostolic Church, and the Lambeth proposal to them was that Anglican Bishops be invited to unite with their own in future episcopal consecrations for them.

W. W. C.—(1) The priest says the Invocation before the sermon as his personal preparation and commonly faces the people in doing so because it is the natural position.—(2) Strictly speaking no prayers may be used at public services except such as are found in the Prayer Book or are authorized by the Bishop for the purpose.—(3) We cannot venture to classify the Churchmanship of particular persons.

J. R. F.—(1) We know of no particular reason why a lay reader should not wear a biretta, but good taste would seem to forbid it.—(2) Embroidery on his surplice is quite harmless.—(3) He should not deposit the alms basin on the altar, but after silently and inconspicuously presenting the alms place it on the credence.

OLD SUBSCRIBER.—We do not happen to have read the book and do not know the author's religious connections.

THE INFINITE complexity and hurry and intensity of modern life confuses our perception of its general tendency. The old paths appear to be lost in a wild maze. Eager voices call us to follow this track or that. If we pause for a moment, we are at once left behind by our fellow-travellers. There is no repose, no strength of quietness, no patient waiting for fuller knowledge. We are almost driven to ask if there be any way, any end at all before us. And if there be, whether it is not hopeless for us to look for it. At such times let us hearken to Christ's voice, I am the Way, and then purpose and order will come back to the world. We shall see that through all the ages there does run one way of self-sacrifice, and that way is Christ.—*Bishop Westcott.*

BLUE MONDAY MUSINGS.

ISAT in front of a bright young physician the other day, as the train was pulling us up from the seashore to that hot city where we both work, and I couldn't help overhearing part of his conversation with his seatmate.

"No, I don't belong to any church, though I have great respect for religion. You see, I hate sectarianism above all things; and I believe in the broadest and most liberal toleration. So I usually go to Dr. Grief's church, if I go anywhere. There is less sectarianism there than in any other place I know and I like it best because of that."

There was a murmur of admiring acquiescence; and my young medical friend straightened himself up and looked intellectual, as beffited one who has uttered a really profound sentiment.

And yet, what nonsense it really was! If by "sectarianism" he had meant the blind party spirit that makes a meaningless symbol a standard of separation and shrieks a battle cry whose significance has long ago been forgotten, well. We have that spirit in politics as well as in religion: to invoke the name of Jefferson or to shout for "the Grand Old Party" by way of averting graft prosecutions or perpetuating some iniquitous privilege, is sectarianism the most objectionable.

What he meant, however, was a positive, definite religious belief, as opposed to a vague indifferentism. Is there a God? Is He good? Has He revealed Himself to us, and how? How shall we serve Him? Shall we live after death? Are there rewards and punishments hereafter for conduct here? Dogmas are lucid answers to those fundamental questions, which must be answered somehow, if we are to have any religious faith, and "an undogmatic religion" is, on the face of it, an absurdity. Dr. Grief, whose "unsectarianism" appealed to my medical acquaintance, has his own set of dogmas, most of them negative in form; and, having reduced all to a vague precept, "Be good," without explaining what goodness is, how we are to attain to it, and why it is worth attaining, brags of his "liberality." If I should seek for a physician of the body, and chose one because he held no pronounced views as to the construction of the physical organism, but reduced all to the vague precept, "Get well," I know what Dr. S. would think of me, and he would be perfectly right. Conversely—but I forbear.

THE ORIGIN of such vaporizing goes back to the great reaction against Calvinism and "Evangelicalism," the one binding men to a system of abstruse speculation of no practical concern and quite beyond any intelligent grasp, the other setting up a series of minute prohibitions as its code of Christian morals. One can see how sensible men, considering that on the one hand they were required to accept the gloomy teachings of the Westminster Confession and very likely be damned in the bargain, and on the other were obliged to put theatre-going and a game of whist on the same level with drunkenness and perjury, might fling both alternatives aside. What they really needed was the blessed liberty of the Catholic faith; what, because of our sins and the sins of our fathers, they actually got was such nebulous uncertainty as calls itself "unsectarianism." O the pity of it!

I WISH I were able to respond adequately to all the messages that come to this column, asking for comment or opinion. If any of the multitude who are so good as to send me letters or literature fail to find due mention thereof here, they must not suppose me unappreciative, but remember the limitations of space and of fitness. Hilaire Belloc has published two little volumes of essays: *On Everything*, and *On Nothing*, the ample scope of which themes reminds me of the liberties I take here sometimes; but one must draw the line occasionally. However, there is a fresh accumulation on my desk, which we may skim through hastily with some amusement and profit.

From Los Angeles comes an account of what is elegantly called "A dry christening," at the "Temple Baptist Church," where the Rev. Robert J. Burdette said he was glad that the Baptists no longer held the unique position among Christians of treating their little children like young heathen, when the only offence charged against them is that they are too young to tell their experience. The babies were thereupon brought to the pulpit, named by their mothers, and "a simple prayer of consecration" offered. The pulpit platform represented the wall of the Temple at Jerusalem, with an open doorway, through which was seen the porch and facade of the temple. But in that dispensation there was a solemn sacramental rite of initia-

tion into the Elder Covenant for children eight days old; and it was not necessary to invent humanly devised ceremonies on their account. Has Dr. Burdette never reflected that the Jewish type requires a Christian antitype?

The painted scene of the Temple reminds me of a pathetic incongruity (or was it congruity?) at a Methodist General Conference in New York years ago. Their new Bishops were to be set apart; and, because no church was big enough to hold the congregation, the service was in the Metropolitan Opera-house, the stage being set for a Cathedral scene!

AND APROPOS, how absurdly that word "simple" is misused! "A simple prayer," just what does that mean, I wonder? Interviews with Mr. J. Pierpont Morgan and other multi-millionaires almost always mention with surprise and reverence that the mighty plutocrat was "very simply" attired. Church people of a certain type lavish money upon hand-wrought metallic coffins for their dead, pile up costly flowers, and send a long procession of carriages to the cemetery; but their preference is announced to be for "a very simple funeral," by which they mean the bare Burial service at the house, with no music. "My creed is a very simple one," someone says. "I believe in serving God; that's all." True simplicity is noble; but this false ideal of simplicity makes one think appreciatively of what has been said: "Simplicity is all very well, until you can get something better."

SOMEBODY has warbled into verse on the subject of "Suffragan versus Suffrage," in the following manner:

SUFFRAGAN VERSUS SUFFRAGE.

BY MISS NOMER.

Suffragan, O Suffragan!
Are you to be the coming man,
Conjured into our Church space
For bishoping the colored race?
You to be the very quirk
To solve the Great See's overwork?
Sit in House of highest note
And be the peer—without a vote?

Suffragan, O Suffragan!
That term of office you're to span,
Does it follow, when a new
Bishop is chosen, he'd choose you?
Or when the staff of chief goes out
You're going too—that, how about?
Skilful aviation there,
For Suffragan suspect in air!

Suffragan, O Suffragan!
Be wary of this brand new plan.
New it is in our changed sphere,
Old English ways may not work here.
Burdened See to you may go,
To bring Church ills we do not know.
"Suffrage" gives us "Suffragan,"
Find Suffrage in it if you can!

This suggests some awful thoughts. Suppose—only suppose!—an alliance, offensive and defensive, between Suffragans and Suffragettes, to get the suffrage for both of them! What would mere Bishops be against such an alliance?

THE CONFIRMATION of two Chinese graduates of Harvard in one of our Boston churches was reported last June. I note in the year-book of St. Barnabas', Troy, that one of the crucifers in that lovely little church founded by Dr. Pelham Williams is a Japanese, Shizuo Hirahara. Foreign missions are brought to our very doors nowadays, surely.

A LADY writes, from the delightful seclusion of Otsego Lake asking why, in a day when Christian unity and patriotism are so much discussed, the prayers for All Sorts and Conditions of Men and for the President should be so generally omitted at matins and evensong. Why, indeed? Is it because time is too precious, or because we don't much believe that our prayers are prevailing? I wonder.

PRESBYTER IGNOTUS.

THE WORD describes One who is co-eternal and co-essential with God; the Christ describes One who has been invested by God with a special character. The conception of the Word rises beyond time; the conception of Christ is definitely realized in time; the doctrine of the Word answers in a certain sense to the very constitution of man and belongs to all humanity. The doctrine of the Christ is slowly shaped by revelation and belongs to the chosen people.—*Bishop Westcott.*

BISHOP GORE WRITES ON MARRIAGE LAWS

Examines English Authority on the Subject in His Diocesan Magazine

THE UNHAPPY TROUBLES IN BRIGHTON

Complaints of Irreverence at Stratford Church

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau
London, Sept. 6, 1910

THE Bishop of Birmingham is issuing in the *Birmingham Diocesan Magazine* a series of four articles on Divorce and the Royal Commission. In the first of these articles (to which reference is made in the *Times* "Ecclesiastical Intelligence") the Bishop says that the questions with which he proposes to deal are: "What is the existing law of the Church in England? What ought it to be? That is to say, what is the intention or law of Christ for His Church, disclosed in the New Testament? What has been the mind of the Church on the subject? What then ought to be the action of the Church in England in the future towards its own members and towards the State?"

Dealing with the question as to the existing law of the Church in England as regards divorce, his Lordship submits that there is no room for doubt that "we have a definite law, which is the law of the Western Church as it obtained before the Reformation, *viz.*, that marriage is indissoluble; that it admits of 'divorce' in the sense of separation *a mensa et thoro* in case of necessity, but does not admit of divorce at all in the modern sense—in such sense as would leave either party in a divorce free to remarry during the lifetime of the other." After examining the history of the Western Canon law and the passage of the Divorce act in 1857, the Right Rev. Prelate says: "The Tractarian Movement had already begun to rekindle among Churchmen the sense of the distinction between the law of the Church and the law of the state. This recovery has by this time affected the whole Church; and, coupled with a growing perception that the modern state cannot be assumed to be Christian, it has produced an intense consciousness among Churchmen that they stand, as a Church, upon the unaltered law of the Church as it stood in 1803, and that acts of Parliament have had no effect upon it; that they have but made the law of the state different from the law of the Church." The Bishop's next article will deal with the question, Ought the law to be altered?

The final outcome of the unhappy situation in the Church at Brighton still remains somewhat uncertain. The Rev.

Outcome at Brighton Arthur Cocks, vicar of St. Bartholomew's, Uncertain

Chichester which, it is understood, he does not consider satisfactory. The vicar's churchwarden, Mr. C. A. Rubie (who previously had an interview with the Bishop) states that Rev. Mr. Cocks is run down in health and has gone for a complete change. He has not signed his resignation. It appears, however, from a letter of the Bishop's to the *Times* newspaper that his Lordship's interview with the vicar of St. Bartholomew's "ended in an intimation from him that the deed of resignation, duly signed, would be forthwith sent to my registrar." There has been, so far as the Bishop knows, no suggestion that the vicar of the Church of the Annunciation should ask permission to reconsider his resignation. I learn from a private source that the deed of resignation has already been sent to him to be signed. It seems to me a great mistake that these two priests should so hastily have announced to the Bishop their respective resignations. It appears from the Bishop's letter in the *Times* that Reservation in both kinds is a condition of his continuing the permission of perpetual Reservation. But although the Bishop is here quite within his rights, yet I do not think there was any intimation of this additional requirement either in his pastoral letter or in his letter to the vicar of St. Martin's, Brighton.

It appears that complaints of the abuse of the parish church of Stratford-on-Avon, by sightseers who visit the church

Irreverence in Stratford Church solely for the purpose of "doing" Shakespeare's tomb, have cropped up again in the columns of a Birmingham newspaper

and of the *Church Times*. Irreverence on the part of visitors, and especially of those from the United States, during divine worship is alleged. In the August number of the parish magazine the vicar, the Rev. W. G. Melville, says:

"No doubt some of our congregation at the parish church have noticed that a cord is now placed across the west end of the choir-stalls immediately after service on Sundays. This has been rendered necessary by the large influx of visitors who take the opportunity

of paying a visit to the tomb of Shakespeare on Sunday instead of a weekday, thus entailing extra work upon our custodian, and, in addition, spoiling any chance of quiet after the service. As many of the visitors have attended the service with this object only, and have taken apparently no part in the worship, beyond sitting in the church, the vicar and church wardens have taken this step in the hope of putting a stop to this practice, which is the outcome very largely of the modern laxity in the observance of the Lord's Day."

And in a letter to the Birmingham *Daily Mail*, the vicar says that it has reached their ears "that parties of visitors have been actually advised to come in motors and other conveyances some time before the end of service because the church is open then, and they can get in for sightseeing purposes without the loss of a week-day." The correspondent of the *Church Times*, who reproduces this printed matter, adds:

"Like most towns and places which possess some special attraction for sight-seers, the Shakespearean interest in Stratford-on-Avon is now exploited for all it is worth; and very much is it to be deplored that the church, and especially the sanctuary, has become so great a *rendezvous* for large numbers of the curious whose interests in the place are solely those of the globe-trotter and sight-seer."

It seems to me that the parish priest of Stratford-on-Avon is himself partly, and perhaps largely, to blame for the profanation of the Church of the Holy Trinity. For on week-days, as one correspondent relates, its interior, from the quantity of photographs, views, and picture cards, is more like a shop, while it is 6d. or "no view of the church," even if one does not wish to see the tomb.

An important and interesting book is announced by Messrs. Longmans as nearly ready—viz., *A Roman Diary, and Other Documents Relating to the Papal Inquiry into English Ordinations, 1896*, by the Rev. T. A. Lacey, "whose object is to place in a clear light the part which he took with Father Puller in the inquiry ordered by Pope Leo XIII."

J. G. HALL.

With respect to the foregoing concerning the Stratford church, the following letter from the vicar, printed in the *New York Times*, should be added:

"To the Editor of The New York Times:

"That mischievous paragraph in some London newspapers is causing me most serious annoyance. Daily I receive indignant newspaper cuttings from Americans, all anonymous, which prevents my replying. I should be grateful, therefore, if you would use your influence with the press of the United States in the matter, and get any paper which can be reached to insert a paragraph stating that the vicar of Stratford-on-Avon is most amazed that the paragraph in English papers should have reached America, as it is pure invention of English newspapers. Nothing was ever said about American visitors, nor was any mention made about postcards being addressed in church. Visitors of all nationalities are known to have visited the church on Sundays on the information that they are able to see the items of interest on a day when other places are not open to the public. I have never specialized American tourists, and have no notion to what country the specially noticeable tourists belong. It is worth while noting also that the postcards with our church stamp on them are not to be bought on Sundays, and that any profit from them goes absolutely to Church work.

WILLIAM G. MELVILLE, Vicar."

Stratford-on-Avon, August 30, 1910."

NOT THOUGHTS ALONE, BUT DEEDS."

"God, forgive us our poor deeds and our glorious intentions."

We meant to be unselfish, true, and brave,
To work for God and many souls to save;
Too often we forgot our brother's needs,
Our "good intentions" filled the place of deeds.

Forgive us, Lord, for Thou art not deceived
Though we may cheat ourselves when Thou art grieved.
Not plans alone, but deeds, Thy love doth ask,
That every faithful soul may find a task.

Self-righteous, oft we felt a generous zeal
For other souls and even planned to deal
So kindly, wisely, with the sinners; yet
We soon forgot; how useless our regret!

Perchance we tried, half hearted, strangely weak
In faith and purpose; oft we failed to seek
With love the stricken soul that cried in vain
To us for help and comfort in his pain.

We ask Thy help; the mercy we denied
To others, Lord, we crave, with humbled pride.
Forgive us, though unworthy in Thy sight,
And grant us grace to plan and work aright.

Asbury Park, N. J.

MARTHA A. KIDDER.

TWO THOUSAND AT AN OUT-DOOR SERVICE

Novel Observance of Bishop Greer's Request
at Poughkeepsie

LATE CHURCH NEWS OF NEW YORK CITY

Branch Office of The Living Church
416 Lafayette St.
New York, Sept. 20, 1910

A NOVEL observance of Bishop Greer's request that Sunday observance should be the theme of the sermon on a recent Sunday was that at Christ Church, Poughkeepsie, where an outdoor service on "Christ Church Square" was held in the afternoon in the presence of some two thousand people. The vested choir moved to the scene from the church, singing a processional hymn, the instrumental music being rendered by the Twenty-first Regiment band. A powerful address was given by the rector, the Rev. Dr. A. G. Cummins. It is becoming evident that where there is a place for them, out-door services will attract many people within hearing of the gospel that will not be reached through ordinary ministrations.

The Rt. Rev. Dr. John Wordsworth, Lord Bishop of Salisbury, will arrive in this city within a few days, and will be the guest of

Visit of the the Rev. Dr. Manning. He will preach in
Bishop of Salisbury Trinity Church on Sunday morning, September 25th. The Bishop has come to this country chiefly to preach the opening sermon at the General Convention in Cincinnati on Wednesday, October 5th. Several social functions have been planned in his honor, to be held in New York City and other cities here and in Canada.

The will of Mrs. Mary Nevins Mayo, who died August 28th, was

filed September 14th in the Surrogate's office. Her estate is valued at \$100,000. A nephew of the testatrix is the chief beneficiary. On his death the resi-
Recent Bequests to the Church due is to go to St. Luke's Hospital and the
Home for Old Men and Aged Couples in equal parts. The Society for the Prevention of Cruelty to Animals receives \$1,000, and the Church Institute for Seamen receives \$2,000.

The Church of the Transfiguration, in this city, is to receive \$10,000 from the estate of Mrs. Sarah Titus Zabriskie, whose will was offered for probate at Newport, R. I., on September 13th. Other New York institutions remembered are the St. Mary's Free Hospital for Children and the House of Mercy (\$1,000 each); the Domestic and Foreign Missionary Society will receive \$5,000. The Zabriskie Memorial Church and the Berkeley Memorial Chapel, at Newport, will each receive \$1,000.

The will of Mrs. Charlotte D. Ferry was recently probated at Litchfield, Conn. A bed in St. Luke's Hospital (New York City) will be endowed by the gift of \$3,000; the New York City Missions Society, the Charity Organization, the Tribune Fresh Air Fund, and the Wolcott and Litchfield Circulating Library Association will receive \$5,000 each. Mr. Henry W. Taft, of New York, brother of President Taft, is one of the trustees under the will.

A memorial service for Lucius A. Cole, president of the National Lead Company, who died recently in Carlsbad, Germany, was held on Monday afternoon, September 12th, in St. Paul's Chapel, Broadway and Fulton Street. It was conducted by the Rev. Charles E. Hutchison, rector of Christ Church, East Orange, N. J., of which Mr. Cole was a parishioner. At 3 o'clock all the offices and factories of the National Lead Company were closed, that the officers and employes might attend the service. Mr. Cole was a nephew of the late Rev. A. D. Cole, D.D. He was buried at Columbus, Ohio, by the Rt. Rev. John McKim, D.D., Bishop of Tokyo, assisted by the Rev. John M. McGann.

The members of the junior and senior chapters of the Brotherhood of St. Andrew in the Metropolitan District were entertained by Mrs. Elizabeth Ericson Nichols, at her

B. S. A. and Other News beautiful home and grounds, Grymes Hill, Concord, Staten Island, N. Y., on Saturday afternoon, September 10th. There were over two hundred men and boys present, including quite a few of the clergy. Mr. Percy J. Knapp, council member, from St. Andrew's chapter, Yonkers, read the opening prayers. He was followed by Mr. Franklin H. Spencer, the national secretary for the district, who presented the claims of the coming Nashville convention. Mr. Spencer has just returned from an extended trip to the West and the South, and during the trip visited Nashville, and learned of the plans for the holding of the convention. Mr. Walter Kidde, one of the New Jersey council members, offered a pretty pennant to the winning chapter in field sports, and this went to St. Andrew's Juniors, Yonkers.

The Ladies' Guild of Holy Rood Church, 181st Street and Broadway, Manhattan, gave a reception in the parish house on Wednesday evening, September 14th, to the Rev. Dr. Stuart Crockett, who returned from Europe a few days before. About 300 parishioners were present. Several gifts were presented to the rector and Mrs. Crockett.

HALE LECTURES TO BE GIVEN IN CHICAGO

Bishop of Salisbury Comes for the Purpose

DEATH OF EDWIN WALKER

Other Church News of the Western Metropolis

The Living Church News Bureau
Chicago, Sept. 20, 1910

THE Hale Lectures, brief mention of which appeared in these columns in the spring, promise to arouse great interest and command wide attention this year. They are to be given by the Rt. Rev. John Wordsworth, D.D., LL.D., Bishop of Salisbury, who is coming to this country especially to give the course. Incidentally he will preach at the opening of General Convention in Cincinnati. There will be six lectures on the subject of Orders in the Swedish Church, and they will be given in one or two of the larger churches of the city in order to give ample opportunity for many to hear them. He will also preach on the Sundays he is in the city, possibly at the Cathedral and St. James' Church. The lectures will begin about October 18th and will be given in the course of a week or ten days. The religious bodies of the city whose membership includes mostly those who have come from Sweden and who are not communicants of the Church have shown great interest in the coming lectures, and many, including their clergy, have planned to be present and hear the very able presentation of a subject of vital interest, delivered by an acknowledged authority.

Chicago has lost several of her prominent laymen by death in the past six months, not the least of whom was the Hon.

Death of the Hon. Edwin Walker Edwin Walker, who recently passed away at the age of 78 years. Mr. Walker for years was most prominent in Church affairs, having been for many years a member of the Standing Committee of the diocese, several times a delegate to the General Convention, and for years senior warden of Grace Church. He was a lawyer of high standing and sterling reputation, employed often as special counsel for the United States government and holding the position of general counsel of many of the largest railroads of the West. He was prominent as the solicitor general of the World's Exposition in 1893.

His funeral was held at Grace Church, the service being read, in the absence from the city of his rector, the Rev. Dr. Waters, by the Rt. Rev. Dr. McCormick, Bishop of Western Michigan, an old friend of Mr. Walker and his family.

The 147th chapter meeting of the Northeastern Deanery of the diocese is to be held at the Church of the Holy Communion, May-

Northeastern Deanery to Meet wood, on Tuesday, September 27th. The meeting opens with a celebration of the Holy Communion, Dean Toll being the celebrant.

Following the business meeting there will be a discussion on the subject, "Methods of Raising Money for Missionary Objects. After luncheon the Bishop will address the clergy on "Impressions of the Edinburgh Conference." The fall Deanery meeting is always one of the most important of the year and it is expected that there will be a larger attendance than usual.

Mr. Elias A. Bredin of the School of Music, University of Wisconsin, has accepted the position of organist and choirmaster of St. Luke's Church, Evanston (the Rev. G. C. Stewart, rector). He has been professor of voice and piano-forte at the University of Wisconsin. He was well known in Chicago as assisting organist and as organist of St. James' Church and the Church of the Ascension. He began his career as solo boy at the Cathedral when Canon Knowles was in charge and did much to advance Church music along the best lines. He has been a pupil of Dean Lutkin of the Northwestern University School of Music and has studied in Paris under Widor.

The annual year book of All Angels' mission for the Deaf has just been issued by the priest in charge, the Rev. George Frederick All Angels' Mission Flick. Services during the year have been held in the Hibbard Memorial chapel of Grace Church. The report shows 64 communicants out of an estimated population of deaf-mutes in Chicago of 2,000. Fifty-five Sunday services have been held, including 11 celebrations of the Holy Communion, with 148 communions made.

The mission was founded in 1875 at St. James' Church and for many years the Rev. Austin W. Mann of Cleveland, Ohio, known throughout the country for his untiring zeal in the work for deaf-mutes, came regularly. Services were held in various churches but finally found a home in the Hibbard Memorial chapel. The present priest has been in charge of the mission since February, 1908.

Bishop Anderson and his family have returned to Chicago from

their summer home in Wisconsin and the Bishop has taken up his active duties. He was unable to return in time to say grace at the Roosevelt banquet of the Hamilton Club and his place was taken by Dean Sumner of the Cathedral.

The Rev. George McKay, formerly curate of Grace Church (the Rev. W. O. Waters, D.D., rector), has resigned and will spend a year at Oxford. The Rev. George M. Babcock, formerly of the diocese but recently of Cairo, Ill., has been supplying at Grace during the absence of the rector and Mr. McKay.

Contracts are about to be awarded for the erection of a rectory for Trinity Church, Wheaton, which at present is without a rector. The land has been donated by a generous Churchwoman of the parish, Miss Mary Drummond, whose family years ago gave the lots upon which Trinity church stands.

The Rev. David R. Wallace, formerly of Columbia, Tenn., a graduate of the Western Theological Seminary and at one time missionary in connection with the Cathedral work under the leadership of the very Rev. Dean Pardee, has returned to the diocese and is to assist the Rev. J. B. Massiah, the priest in charge of St. Thomas' Church, in the remarkable work which the latter is doing among the colored people of the city.

The Rev. George S. Todd, for many years a member of the Cathedral staff under Dean Pardee and now with the Cowley fathers in Boston, is spending the month of September with his old friend and parishioner of the Cathedral, Mr. David Gibson. It is doubtful if there was ever a clergyman at the Cathedral in recent years more widely beloved and revered for his humble piety and saintly character than Father Todd.

RENOMUS.

SOCIAL SERVICE CONFERENCE DURING GENERAL CONVENTION.

ARRANGEMENTS are nearing completion for the conference on the Church and Social Service, which is to be held in Cincinnati Thursday, October 20th, in connection with the General Convention. The conference is under the auspices of the Standing Commission of the Church on Capital and Labor, the Church Association for the Advancement of the Interests of Labor, and the Christian Social Union.

The provisional programme of the conference, to be held during the morning and afternoon, is as follows:

MORNING SESSION.

Especially for members of diocesan Social Service organizations.
1—The Diocesan Social Service Commission.

Purpose and Scope of Work.

2—Coördination of the Social Work of the Church,
i.e., Present Organizations, A Social Service.

Secretary, The Work in Other Churches, etc.

AFTERNOON SESSION.

1—The Parish and Social Service.

2—The Church and Existing Agencies for Social Service,
i.e., Associated Charities, etc.

3—The Church and Labor.

A strong list of speakers is being secured. In the evening the mass meeting will be held in the great Music Hall. The general subject will be "The Social Responsibility of the Church," and the speakers will be Rt. Rev. Charles D. Williams, D.D., Bishop of Michigan, presiding; Rt. Rev. C. P. Anderson, Bishop of Chicago; Very Rev. George Hodges, D.D., and John B. Lennon, general treasurer of the American Federation of Labor.

It is hoped and expected that this mass meeting will be one of the great meetings of the Convention.

For further information concerning the conference address the chairman of the special committee, Rev. Samuel Tyler, Church of the Advent, Cincinnati, Ohio.

CULTIVATE CONTROL of your thoughts. There is a notion among men that thoughts are spontaneous, and that men are not required to control them. But thoughts are human creations. The will and the affections are intimate and coördinate workers with the intellect. We may surrender our thought processes to the affections, so that we become the slaves of passions and desires. Or we may keep the domination of the intellect under the stern control of the will tempered by the refining influences of the affections. We can control our observations, we can refuse admission to the unclean and the impure. Through divine help we can turn our thoughts to the noble and the pure.—*Christian Observer*.

"If we bind together our spare hours by the cord of some definite purpose, it will surprise us how much may be accomplished."

THE BI-CENTENARY OF THE CHURCH OF ENGLAND IN CANADA.

[CONCLUSION.]

BY THE REV. R. F. DIXON.

WINDSOR, Thursday, September 8th.

WINDSOR, N. S., which was our objective to-day, is one of our older Nova Scotia towns, whose history reaches back to the French regime. In those days it was known as Pirjigind, a Mic Mac Indian name, and was the center of a large French settlement numbering, it is said by a local antiquary, the late Dr. Hinde, several thousand inhabitants, and possessing two churches, with a communicant membership, according to the same authority, of 1,700 souls. All visible traces, however, of this French occupation, except a few of the "dykes" and some vestiges of cellars and possibly a well here and there, have disappeared. Fort Edward, which occupies a commanding position near the railway, and which possesses the one remaining block house in Nova Scotia, was the work of the British, and figured prominently in the troublous times preceding and succeeding the deportation of the Acadians from the neighboring settlement of Grand Pré in 1755. To-day Windsor is a flourishing little town of about 3,000 inhabitants. Almost entirely destroyed by fire some fourteen years ago, it has been rebuilt and consequently modernized to a great extent.

Next to Halifax, from which it is distant about forty miles, Windsor is our most important Church center, being the headquarters of our educational institutions, and as such has been called "the Oxford of Canada." Here was founded in 1787 by the United Empire Loyalists, King's College, the last surviving of the four "King's Colleges" on this continent, and designed to take the place of King's College, New York. A few years earlier Bishop Inglis started "King's Collegiate School" and in 1891 Edgehill School for Girls came into being. Both these schools are greatly prospering. The old college occupies a commanding position about a mile from the town on the summit of a long, gently swelling eminence, and stands in a park of about fourteen acres studded with noble old elms. It is built of unhewn stone, covered with planks and shingled, with a central portico, and has an imposing frontage. At one end and connected with a cloister is the stone chapel. In the building live about forty students "according to the rule of Oxford." The view from the college is very fine and the whole surroundings of the college are ideally attractive, peaceful, and academic. But really King's College deserves an article of its own and I must hurry on.

The Bi-Centenary deputation, if that is the right word, arrived at Windsor about noon. In the party were the Bishops of Nova

The Visit to King's College Scotia, London, Washington, Ontario, Fredericton, etc., Prebendary Storrs of London, and a large number of clergy. After a luncheon at Edgehill and the customary speeches of welcome an adjournment was made to the college, distant about a quarter of a mile, where the central function of the day, the conferring of degrees, was to take place. Convocation Hall, a handsome stone building several hundred yards from the college, was crowded as the procession of dignitaries entered and took their seats on the platform. The new president, Canon Powel, from whom great things are deservedly expected, made an admirable speech of welcome, and then the conferring of degrees was proceeded with. Those receiving degrees were the Archbishops of Rupert's Land and Ottawa, Bishops of London, Glasgow, Washington, Massachusetts, Philippines, Mr. Hubert Carleton ("the little giant"), Judge McDonald of Napanee, Ont., and Mrs. Willoughby Cummings of Toronto, one of the "big women" of the Woman's Auxiliary.

The Bishop of London had a great reception from the students, of whom a few have already returned, singing, "For he's a jolly good fellow." "Auld Lang Syne" was sung in honor of the Bishop of Glasgow, whose general bearing and sunny smiles and kindly ways have made him a general favorite. The public orator, the Rev. R. D. Bambrick of Yarmouth, a Kings man, proved himself an accomplished Latinist and the master of a considerable fund of sly humor, and his little hits, as he presented each candidate, were loudly applauded.

After the conferring of the degrees an adjournment was made to the steps of the college portico, where speeches were made by the Bishops of London, Washington, Glasgow, and the Archbishop of Rupert's Land, representing the Churches of England, America, Scotland, and Canada. The BISHOP OF LONDON spoke of the sacredness of learning of all kinds, but theology was the Queen of Sciences. As closely connected with King's College, London, he gave them his

hearty greetings. He made an indirect reference to Father Vaughan's utterances in Montreal regarding the Church of England. Never in his history had the Church been less divided and more instinct with life. These statements about her decadence were absurd on their face.

The BISHOP OF WASHINGTON, who has a most kindly and attractive "delivery," said that this Bi-Centenary would re-forge the links that bound Canada, England, and the United States together. They had all inherited the same fundamental principles, and their great Anglo-Saxon ideals would continue in spite of the vast foreign immigration.

The BISHOP OF GLASGOW said that as far as he could see he was the only man there who had not at some time been under the jurisdiction of the Bishop of London. He was greatly impressed with the possibilities of the country as a field for home-seekers. The ARCHBISHOP OF RUPERT'S LAND spoke for Canada. Afternoon tea was served on the lawn, and then a start was made for the station.

Friday, September 9.

The special train for Annapolis Royal, the ancient capital of Acadie, started this morning from Halifax at 8:30, carrying a goodly number of delegates and visitors, including **En Route to the Acadian Capital** the Bishops of Nova Scotia, London, Glasgow, Niagara, Toronto, Montreal, Washington, and Ontario, and Bishop Reeve, Assistant of Toronto. About half-way between Halifax and Annapolis is the village of Grand Pré, the scene in 1755 of the expulsion of the Acadians by the New England expedition under Col. Winslow. Here a halt was made to view the Memorial Park, which embraces the site of the church, priest's house, burying ground, and old well. The land, about seven acres in extent, has been purchased and vested in trustees, and a cross, I am thankful to say, has been erected in memory of the Acadians interred in this part of the meadow which, over a century and a half ago, was consecrated by the Bishop of Quebec.

The party were met as they left the train by the Rev. R. F. Dixon, rector of the parish, his warden and vestrymen, and escorted to the grounds close by, where a large crowd awaited them. Addresses of welcome were read by the rector and the teacher of the public school, who was accompanied by all his pupils, and then an historical paper was read by Mr. J. F. Herbin, who is a direct descendant of one of the deported Acadians. Dr. Cutter, president of Acadia University, the well known psychological writer, was also present, and the mayor of the neighboring town of Wolfville. After the presentation of a bouquet of flowers to the Bishop of London and a few kindly words in response, the party re-entered the train and proceeded on their way.

A considerable crowd had assembled at Kentville, where a stop was made to change engines, and several people were taken into the car to shake hands with the Bishop of London and to make a presentation of fruit and flowers. Annapolis Royal was finally reached about 1:30. Known for over a century as Port Royal, the object of fourteen sieges by English, French, and Indians, and the second oldest European settlement in North America, Annapolis possesses an interest that may fairly be described as unique. Its capture and incorporation into the British Empire antedates that of Quebec by nearly fifty years, marks it out as the real starting point in the history of British North America, although it was not until the founding of Halifax that the British occupation of Acadie became anything more than a mere political expression. It was for nearly a hundred and fifty years the seat of government, and the residence of the governor of that ill-defined and much disputed region known as Acadie. It is now a beautiful town of about 1,200 inhabitants, full of fine old residences embosomed in stately elms, and possessing an air of solid, easy-going prosperity. Over it all broods the glamor of the past, and everywhere is apparent the mellowing touch of time. It stands at the head of the Annapolis Basin at its junction with the river of the same name, a beautiful sheet of water seven or eight miles long and almost encircled by thickly wooded, abruptly rising hills.

The old fort, which, when I first saw it some fifteen years ago, and for some years later, was in a disgraceful condition of neglect, has now been "done up" thoroughly, and its powder magazine, dungeon, and barracks have been put in a state of decent repair. It is quite extensive and surrounded by a moat and commands a noble view of the Basin and the surrounding country.

A great concourse of people greeted the visitors as the train drew up at the station, and the town was dressed from end to end with flags, among which I noticed an American flag flying from the fort.

The central function of the day, the presenting of the King's

Prayer Book, took place within the fort at 3 o'clock. The Bishops and clergy to the number of about fifty robed at the church close by and marched in procession to a flag staff, where the Bishop of London unfurled a new flag donated for the occasion, after which a move was made to the covered platform.

After a short service and the singing of a hymn, the speaking began. The BISHOP OF NOVA SCOTIA introduced the speakers and spoke of the historic associations of the old fort. He was followed by the MAYOR of the town who read a short address of welcome. The rector of the parish, the REV. H. HOW, made a capital speech, which naturally contained many historical allusions. He spoke of the last siege of Port Royal, when the garrison, outnumbered by eleven to one, were allowed to march out with the honors of war, carrying the sacred vessels of the Church. Annapolis is the Bethlehem of the Canadian Church, and the cradle of Anglo-Saxon civilization in Canada.

The BISHOP OF LONDON followed. Here he was at last at his final destination, for which he had started from England three weeks ago. The King's Prayer Book, of which he was the bearer and guardian, had been the object of much covetousness on the part of a number of dioceses and churches, and its custody became a serious responsibility, and he was thankful to be free of it. He recalled how that 200 years ago, when Nicholson captured the fort, a salvo had been fired in honor of the Bishop of London. Well, here he was at last! The English Prayer Book was the common property of our race, and it appealed to every denomination of Christians.

The BISHOP OF WASHINGTON said a few kindly and gracious words. The REV. J. P. MCCOMAS of Annapolis, Maryland, whose speech I hope will be reprinted verbatim in the official report, brought the greetings of "Annapolis without the Royal, to Annapolis Royal." He gave an interesting historical sketch of his own parish. The United States has given the Royalists to Canada, and Americans now were beginning to realize that their departure had been a serious loss. Altogether it was a splendid address, and was warmly applauded.

The BISHOP OF GLASGOW, who spoke next, was very brief. The BISHOP OF TORONTO made a capital little speech. All the wise men of the East had not gone West. There were still some left in Nova Scotia.

Included in this function was the unveiling of a monument to the memory of the Rev. Thomas Wood, the first settled rector of Annapolis, who after a long, laborious career, died in 1778 and is interred in the adjoining cemetery. A very interesting account of his

life and labors was given by JUDGE SAVARY, a resident of the town. Mr. Wood had travelled all over the province and had ministered to English, French, Germans, and Mic Macs, and had learned four foreign languages. A native of New Jersey, he had crossed the ocean to be ordained by the Bishop of London. The judge spoke of the perils and hardships undergone in those days by candidates for Holy Orders. A most pathetic fact was that on an average one out of every four of them had lost their lives from shipwreck or hardship.

ARCHDEACON RAYMOND of St. John made the last speech. We were in a manner, he said, celebrating a ter-centenary as well as a bi-centenary, for on this spot 300 years ago the great Mic Mac Chief Memberton, the first red convert in America, had been baptized by the Jesuits. It was a fine speech, and well worthy of the occasion. After a few closing words from BISHOP WORRELL, an adjournment was made to the old cemetery just outside the moat, where the monument was unveiled by Judge Savary. This simple little function was one of the most impressive in the whole bi-centenary celebration. A ring of clergy was formed round the grave and two verses of the hymn, "For All the Saints who from Their Labors Rest," were sung, a collect was said by Bishop Worrell, and then the BISHOP OF LONDON stepped forward, and, placing a bouquet of flowers on the grave, said: "I place these flowers, the gift of the children of Grand Pré, on the grave of him who in his day was himself a lover of children"; and pronounced the benediction.

The church in the evening was packed to the doors, when the BISHOP OF GLASGOW preached a wonderful, searching sermon from the words, "And they covered his face." The Bishop of Toronto preached in the Methodist and the Rev. William Wilkinson of New York in the Presbyterian churches. Some disappointment was expressed that the Bishop of London did not preach, but human endurance has its limits.

The Bi-Centenary ended the next morning, as it had begun, with a celebration of the Holy Communion. The Bishops of London and Glasgow preached on the following Sunday in St. John, N. B.

The central figure in the Bi-Centenary was undoubtedly the Bishop of London. His wonderful popularity, which in some cases

Notes and Impressions almost amounts to an obsession, is a striking testimony to the potency of personality. Though of course a man far above the average, it would be idle to pretend that he is a great intellectual force, or the equal in this respect of many who figured on this occasion in pulpit and on platform. Nevertheless he came and saw and conquered, day after day. This personality of course it is impossible to analyze and describe. It may, however, be summed up in two qualities—humanness and humor. Wherever he went, and with whom ever he came in contact, he impressed one with the feeling of comradeship.

Then he bubbled with humor—that plain, simple, spontaneous humor that appeals to the plain man, and possesses a touch of that eternal boyishness which lingers in us all. But I must forbear, the subject demands at least an article to itself.

Next to Bishop Ingram, in the matter of personal attractiveness, I think I must put Bishop Campbell of Glasgow, a Scotchman of Scotchmen, with his long, shrewd Stevensonian, typically Caledonian visage, continually lighting up with a most engaging smile. I wish I had space for some of his good sayings. He and Bishop Ingram generally appeared together at the public gatherings, and occasionally poked fun at each other, with the honors about even.

Your own Dr. van Allen of Boston made a great impression at the Congress. On all sides I heard people saying, "You must hear Dr. van Allen!" But the same may be said of the whole American delegation, Bishops, priests, and laymen. For my own self personally, I may say that the Bishop of Washington impressed me especially as a man of peculiarly gracious and winning personality. The Bishop of Massachusetts was also a great success. The sermon of Bishop Gaylor's in St. Paul's Church last Sunday night has been enthusiastically commended on every side. I was a delighted listener to the Bishop of Duluth's splendid account of his work among the Indians of his diocese, and his fine tribute to their many stirring qualities. The Rev. L. P. Powell of Northampton, Mass., easily took first honors in the discussion on "Spiritual Healing." Bishop Brent, it is needless to say, is always *persona grata* to Canadian audiences. Dr. Rhinelander's fine address on Missions was one of the events of the Congress. Last, but not least, Mr. Silas McBee warmed and waked all of us up in his impassioned address on Socialism in its relation to the Church.

Native modesty constrains me to speak briefly of our own Canadian speakers and preachers at the Congress. One of the best papers read, in my opinion, was that of Canon Hague of London, Ont., on "Prayer Book Adaptation." I liked its tone as coming from a very pronounced Low Churchman. It was fair, reasonable, and absolutely non-contentious. The Rev. Paterson Smyth's sermon on Bible Study was suggestive and stimulating, and was a most useful presentation of the case in relation to the Higher Criticism. I enjoyed the Rev. F. G. Scott's little talk on "unction," which evidently is steadily growing in favor. Hubert Carleton, as he always does, roused up his audience and carried them along with him.

The next Congress is to be held in Ottawa in 1915, surely rather a long interval. I believe we have ample material available in the Canadian Church, not to mention your own, upon which we can always draw to hold a Congress at least every other year.

The Bi-Centenary celebration is a great achievement for Bishop Worrell, to whom it owes its inception and successful promotion. He has an able assistant in the Rev. C. W. Vernon, the general organizing secretary, editor of *Church Work*, and in numerous other zealous workers, lay and clerical. The Cathedral alone was a colossal undertaking, but the Congress involved a still greater tax, and the exercise of another kind of talent. But he has proved himself equal to every call and the possessor of rare executive ability, which has already half transformed the diocese of Nova Scotia.

FREQUENT COMMUNION.

IN MOST of our churches the people have the weekly Eucharist, but only a few of them use it. The frequency with which a Churchman goes to early Communion is perhaps a fairer, as it is certainly a stricter, test of his personal piety than any other public act of religion, because generally it involves a greater sacrifice of ease and convenience than any other. It not only means getting up early and facing all kinds of weather, sometimes also walking when conveyances would be available at a later hour; but it also means in many cases a regulation of the pleasures and duties of the night previous; and it means doing all this for love of Christ. It indicates, moreover, an uncommonly high appreciation of the spiritual significance and benefit of the Sacrament. The Real Presence of the crucified, risen, and exalted Saviour is to be found at the altar as nowhere else or in any other way, and that sacramental gift is worth all it costs to receive it.

But there are not a few people who have it in their heads—it surely cannot be in their hearts—that to come to Communion very frequently—say, once a week—would be to cheapen the Sacrament, to "make it too common." It is only a notion, a perverse unbelieving intellectual speculation, a pet skepticism of their own, for they have never been regular weekly communicants. They don't know what they are talking about, because they have never tasted the experience of coming Sunday after Sunday to the heavenly feast. They are therefore not qualified to say what would be the effect of frequent communion.—St. Joseph (Mo.) *Parish Message*.

IT NEED never hurt us to be wronged or attacked. It may hurt our feelings, but that is a minor matter. We can always see to it that the only one who is really hurt is the one who has wronged us, if we remember what Dr. Stalker said in a lesson early this year: "The aggressor does more harm to himself than to the person he wrongs. . . . Not till the victim returns the wrong does he bring himself down to the level of his assailant." It is better to stay on high ground and let our feelings suffer in silence, than to get down to the level of injuring ourselves.—*Sunday School Times*.

MILWAUKEE DIOCESAN COUNCIL

Opening Sessions Last Tuesday

SOCIAL SERVICE COMMISSION ASKS AUTHORITY TO
APPEAR ON BEHALF OF THE CHURCH BEFORE
COMMITTEES OF THE LEGISLATURE

FIRST in importance, perhaps, of matters presented to the Milwaukee diocesan Council on the first day of its session, last Tuesday, was a resolution which the Social Service Commission asked for, empowering that commission to examine bills that might be prepared for, or introduced into, the state legislature, and to act on behalf of the Church corporately in commanding or in opposing such bills in the name of the Church, provided that two-thirds of the commission should agree on any recommendation. The resolution was presented at the conclusion of a somewhat extended report, in which social conditions of the present day were forcibly presented. It had not been acted upon when this issue went to press.

Opening on Tuesday morning of the present week, the Bishop was celebrating at the Holy Communion, and the Council then ad-

The Bishop's Address journeyed to the Cathedral Hall, where, after organization, the Bishop read his annual ad-

dress. It dealt wholly with matters local to the diocese. Confirmations had been somewhat less than during the preceding year, though some splendid classes had been presented by Archdeacon Chase from his missions in the northern part of the diocese. The Bishop spoke again of the large territorial extent of the diocese, saying plainly, "You have either got to divide the diocese or relieve the Bishop in every way you can if you expect him to live."

Among diocesan improvements he noted the handsome episcopal throne placed in the Cathedral in memory of Bishop Knight and a large circular window in memory of Henry C. Payne, sometime Postmaster General of the United States; great improvements at St. Matthew's, Kenosha, a rectory at Superior, guild halls at Oconomowoc and Eau Claire and a new chancel at the latter, debts paid or reduced at several places, the large benefaction of Miss Frances Donalson, amounting to more than \$400,000, to Nashotah House, and the fire which destroyed Lewis and Sabine halls of that institution. He made a plea for greater missionary offerings, both for general and for diocesan missions, saying frankly, "If the priest has any real love for missions, any real desire to do his duty and to get his people to do theirs, a way can be found." He commended the work of the sisters at the Cathedral and of the Girls' Friendly Society, and urged the importance of securing endowments for parishes and for institutions before it should be too late.

The report of the Social Service Commission, already referred to, was presented by Mr. Frederic C. Morehouse. It stated some of

Report of the Social Service Commission the social perplexities of the day, beginning with a consideration of the moral relation of stockholders to the employees and toward the product of corporations. "There is a mutual responsibility," it said, "between employers and employed that has grown out of conditions so recent as not to be adequately covered in works on popular ethics or moral theology. Where the ownership of a large corporation is divided among large numbers of stockholders, and these, in turn, are bound by certain fixed obligations to bond holders, the old-time contact between employer and employed is wholly removed, and a third party is introduced into an already complex relationship. But right remains right and wrong remains wrong notwithstanding. The joint ownership by a thousand stockholders in a corporation does not excuse any one of these from the moral duties resting upon an employer. We maintain that it is the duty of every stockholder in a corporation to use his influence to secure by that corporation (a) proper treatment of employees with respect to wages, personal safety, sanitary and humane conditions under which they may work, and reasonable compensation for injuries; and (b) a proper fulfillment of the duties of the corporation to the public, which will include the sale of necessities of life at a price that admits of only a reasonable profit, and the production of honest goods that are exactly what they are claimed to be. But so difficult is it for individual minority stockholders to fulfil this responsibility, so nearly impossible indeed, that this commission would earnestly represent to the stockholding class in our state primarily the urgent necessity for the fulfilment of their duties to their employees and to the public by the indirect, but really much more efficient, method of demanding legislation of an advanced type to secure these purposes both from their own corporations and from all others. This duty devolves, of course, upon all good citizens; but it devolves primarily upon those who share not only the common duty of American citizenship but also the particular duty of Christian men who are employers of labor, such as stockholders in any corporation must be. To this end we earnestly ask that all Christians will support measures to promote safety in factories; to define and fix on an automatic and uniform basis, the liability of employers for injury to employees; to promote better and more sanitary housing conditions; to provide not only efficient schools but also ample playgrounds at public expense for children; to fit up school houses with a view toward adapting

them to usefulness as social centers; to protect women by law from unreasonable hours and conditions of labor; to prevent all forms of child labor; to promote arbitration of differences between employer and employed, and to prevent the recurrence of such differences as far as possible; to establish the purity of food products and to prevent adulteration; to compel corporations to adopt increased publicity toward their stockholders and to obtain stricter laws governing capitalization. By supporting such measures we apply the Christian Religion in concrete form to the complex social problems of the Twentieth Century, and, apparently, thus only can we do it. And we earnestly present to employers the urgent duty resting upon them to protect the life, the limb, and the comfort of employees to the utmost extent of their ability."

With respect to the Responsibility of Laboring Men, the report said:

"We feel impelled here to introduce a word as to the organization of labor. 'Six days shalt thou labor' is one of the fundamental social laws of the universe, as well as a commandment of God.

"Whosoever works, with hand or with head, in such wise as to be an efficient agent in production or distribution of material or of spiritual or of intellectual riches, is a laborer; whoever leads an idle, unproductive life, lives in habitual disobedience to the Fourth Commandment.

"But skilled labor of the hand has found it expedient to organize for its own protection and prosperity. Such organization is wholly praiseworthy and is inevitable under modern conditions. We would have the Church always the friend of organized labor. But it does, nevertheless, involve two very real dangers. One is that the power of the organization shall be used in an unscrupulous manner, either to defraud employers, or to injure persons not of the organization or minorities in its own ranks, or to violate solemn agreements made between the organization and either individual employers or organizations of employers. The other is that insistence upon the sole good (as it may seem) of a particular organization or its members shall fail to be coördinated with the good of the public at large. We are all members, one of another, whether we like it or not; and none of us can afford to ignore the rights of another. To organize men—whether they be employers or employed—increases none of their natural rights. It does not constitute them a preferred class in the community. It confers upon them no right to persecute or trample upon those who are unorganized, or those who are affiliated with other organizations. The Christian Church can have no favorites as between men, and the Christian social order is one that begins with God, living as a social Being in a Trinity, and embraces every child of man within the scope of its sympathy, be he employer or employed, organized or unorganized, adult or child, be his race or color or nationality what it may. Organized labor serves its purposes and its members best when it best recognizes the right of all men, whether within or without its ranks, to fulfil the divine command to earn their living by the sweat of their brow, and every unnecessary clash between organized labor and the public weakens the usefulness of the organization to its own members and impairs the confidence of the public in the system. We should not maintain that such clashes are always avoidable, nor that the fault, when they occur, is more likely to be with the one party than with the other, but we do feel that such forms of violent demonstration as strikes or lockouts are very seldom either necessary or justifiable, and we lament the injury to innocent parties that invariably results from such conflicts.

"We believe that the discretion reposed upon our courts to issue injunctions is one that has been sadly abused, and that the responsibility for a process so delicate and capable of such far-reaching mischief is not sufficiently safeguarded.

"This Commission, as representing a considerable part of Christian sentiment of this state, and as earnestly desiring that every child of man should at all times be protected in the exercise of all his rights, hereby tender its good offices and is ready at any time to intervene in any dispute between employers and employed, should it be requested by both parties in any differences to do so; and in the event of such intervention it would seek prayerfully to apply the principles of the Christian Religion to any concrete difficulty."

Beyond these considerations, certain other problems have received the consideration of this commission, though they are but few in the midst of the social problems that crowd about us.

Treating of other subjects, the commission directed attention to the frightful increase of perjury, particularly in connection with witnesses in civil and criminal courts, and recommended that the clergy should preach upon the subject. "The law," continued the report, cannot cope with this condition, since, as it is construed by our courts, it is impossible to prove that a man remembers that which he says he does not remember, or knows that which he says he does not know. We submit the question whether it might not be constitutional to enact that where a witness testifies that he or she does not remember, or does not know, a fact which in the ordinary course of human cerebration ought to be remembered or known by the party, he shall be remanded for examination as to his sanity; and if pronounced sane by experts appointed by the court, shall then be committed for contempt at the discretion of the court.

"But beyond any question as to the possibility of a legal corrective of this crime—for such every act of perjury is—we would bear

witness to the grossness of the sin thus involved. Such perjury must be punishable at the assizes of the Eternal Judge before whom all hearts are open and from whom no secrets are hid. A Christian deliberately committing perjury in order to avoid giving testimony in court, whether for his own protection or for that of another, violates the law of God, commits a deadly sin, and jeopardizes his eternal salvation. We beg to suggest to the reverend clergy, in view of the growing and widespread tendency of witnesses thus to prejurer themselves in court, that sermons on this subject would be exceedingly timely. 'All liars,' in the vivid imagery of the Book of Revelation, 'shall have their part in the lake which burneth with fire and brimstone, which is the second death' (Rev. 21: 8); but those who commit perjury after having been solemnly placed on oath are so much more culpable than the common lot of liars, as to render them especially loathsome. We submit, too, that if the act of administering oaths were made more solemn in our courts, the sense of responsibility in those to whom they are administered would be considerably augmented."

From this point the report dealt with matters more particularly local to Milwaukee, and concluded with the presentation of the resolution already mentioned.

Further reports of the sessions of the Council will be given next week.

MARQUETTE DIOCESAN CONVENTION

And Consecration of Trinity Church, Houghton

JOYFUL FUNCTIONS FOR PARISH AND DIOCESE

THE fifteenth annual convention of the diocese of Marquette, which met at Trinity Church, Houghton, September 7-8th, had more than one feature to make it memorable; the consecration of the church at which it was gathered was one, and the presence of distinguished visitors was another. The visitors were the Rt. Rev. Reginald Heber Weller, D.D., Bishop Coadjutor of Fond du Lac, the Rev. Henry B. Jefferson of Chesterfield, Ill., and the Rev. William Reed Cross of Evansville, Ind.

The Holy Eucharist was celebrated at 6 a. m., the rector of the parish, the Rev. J. E. Curzon, being the celebrant; again at 7, Mr. Cross celebrating; while Bishop Weller celebrated at 8. Matins were read at 9:30, and the convention began with a celebration at 10:30, at which the Bishop of the diocese officiated. At this service the church was consecrated, the Rev. Mr. Cross preaching the sermon. There was a larger attendance than usual, owing possibly to the special features and to the fact that this is General Convention year.

In his annual address the Bishop spoke frankly on questions of general moment. In regard to the Change of Name, he said that

The Bishop's Address he was not in love with our present name, and that the chief question in regard to it now is what name ought to be substituted

for the present one. To the old name he saw many objections, saying specifically that the word Protestant has no unifying power. "American Catholic" he thought said at once too much and too little. Our name, he said, ought to carry us back to where we came from, and he suggested the "Anglo-Catholic Church in America." We do not object to the epithet Anglo-Saxon, and ought not to object to Anglo-Catholic. However, the main thing is to have the facts of our Catholicity recognized was his conclusion; and in this connection he took occasion to endorse Littell's *Historians and the English Reformation*.

On the question of the Elective Presiding Bishopric, the Bishop said that there was no great pressure on us for change; but that he was not strong in opposition, and would be governed in voting, by the debate in the House of Bishops. He favored Suffragan Bishops, saying that the proposed legislation was a reversal of negative legislation made while the Church was young, and that he was opposed to negative legislation. If it is going to be of use to any diocese, pass it.

Of the proposed Preamble, he said quite flatly, "I shall vote against it." He said that such information as the Preamble purported was found elsewhere, and had "no business in the Constitution, which no one ever had a chance to read." Of Canon 19, he said that "most of the danger about it has blown over." He regards Canon 19 as restrictive but "can see no use of it." If it can be conveniently killed, he concluded, it had better die.

The convention passed a noteworthy missionary canon, providing for a diocesan Board of Missions, to apportion and appropriate and disseminate missionary knowledge and information; and also for missionary committees of laymen in each parish and mission in the diocese, whose business it will be to see that apportionments are paid. This brings into play a more perfect organization than has existed heretofore, and it ought certainly to add to diocesan efficiency. The board consists of three clergy and two laymen, and the Bishop as *ex-officio* president. Those chosen for the present

year are the Rev. Messrs. J. A. Ten Broeck of Calumet, A. H. Lord of the Soo, and H. J. Ellis of Manistique; and Messrs. Thornton A. Green of Ontonagon and Thomas Bailey of the Soo. At a subsequent meeting of the board, Mr. Green was chosen treasurer and Mr. Bailey secretary.

The election of officers resulted in the choice of all the old officers, with the exception of secretary of the diocese, which the Rev. William Poysor was obliged to resign because of his activities as general missionary. The Rev. Robert S. Gill of Munising was elected to this office. Mr. Peter White Phelps remains as treasurer and Mr. F. J. Schulthies as registrar. The Standing Committee consists of the Rev. Messrs. J. E. Curzon, Bates G. Burt, and C. G. Ziegler; and Messrs. P. W. Phelps, Thomas Bailey, and A. O. Jopling.

Delegates to General Convention were elected as follows: Clerical—Bates G. Burt of Marquette, J. A. Ten Broeck of Calumet, A. H. Lord of the Soo, and J. E. Curzon of Houghton. Lay—L. L. Hubbard of Houghton, Thomas Bailey of the Soo, L. B. Steward of Munising, and Arthur Brown of Ontonagon.

Alternates—Clerical: H. J. Ellis, William Poysor, C. G. Ziegler, and F. T. Datson. Lay—V. D. Simar, Marquette; R. Skiff Sheldon, Houghton; A. O. Jopling, Marquette; W. P. Beldon, Ishpeming. One interesting feature of the delegation is that the grandfather of one of the members, Mr. Ten Broeck, sat in the last Cincinnati Convention, fifty-four years ago.

The committee on the State of the Church reported a brightening horizon. Statistics seem to show improvement. There are more communicants this year than last by 200. There have been more baptisms and confirmations this year than last. Best of all perhaps is the increased interest in missions, which has resulted in almost, if not quite, paying the apportionment to the General Board.

The Woman's Auxiliary held their annual convention on the day following diocesan convention. At the evening service Bishop



TRINITY CHURCH, HOUGHTON, MICH.

Weller preached. Offerings for missions during the convention were large.

The new Trinity church, Houghton, was consecrated on September 7th, the opening day of the convention. The rector is the

Trinity Church, Houghton, Ven. John E. Curzon, Archdeacon of Houghton, whose incumbency has continued since 1895. The new church was begun some little time ago, but work on it was suspended for awhile. As early as 1908 services were held in the basement of the half-completed church, but it was not until Easter of this year that the building was ready for full use.

The chancel of the new church is perhaps the finest in the state, a feature being carvings of figures and in relief by Alois Lang, the brother of the Ober-Ammergau *Christus*. The architectural beauties of the ensemble of nave, transepts, lady chapel, and chancel are exceedingly impressive, being at once elaborate and ornate, without losing the somber dignity of simplicity. The features are wholly Anglican. The building gives complete expression to the truth that such an edifice is erected as a suitable setting for the altar. The interior is practically completed, the exterior wholly so. But the organ and the figures for the rood screen have yet to be installed.

At 10:30 the procession entered the church, which was filled

with a "congregation of faithful laity." Trinity choir led, followed by the clergy of the diocese and visiting clergy, among whom was the Bishop Coadjutor of Fond du Lac, the Rt. Rev. R. H. Weller, D.D., attended by the Rev. Henry B. Jefferson of Chesterfield, Ill., as chaplain. The Bishop of the diocese, in cope and mitre, with his chaplain, the Rev. H. J. Ellis of Manistique, brought up the procession. As the choir approached the chancel, Bishop and clergy read responsively the twenty-fourth psalm. At the altar the Bishop proceeded with the consecration service, the instruments of donation and endowment being given him by the rector of the parish. They were read to the congregation by the Rev. William Reed Cross, rector of St. Paul's Church, Evansville, Ind., and sometime rector of Trinity, and declared the edifice consecrated "for the use of the American branch of Christ's Catholic Church."

The service then proceeded with a full choral celebration of the Holy Eucharist, the Bishop of the diocese being celebrant, the Ven. Arthur H. Lord epistolier, and Bishop Weller gospeller. Stainer's Mass in F was excellently rendered by the choir under the direction of Mr. R. Skiff Sheldon.

The consecration sermon was preached by the Rev. Mr. Cross, who was rector for five years, immediately prior to Mr. Curzon's incumbency, or from 1890 to 1895. He took as his text Rev. 21: 3, "Behold the tabernacle of God is with men." He said in part that the occasion was one of sadness as well as one of joy, since it marks the destruction of another building, round which memories and traditions cluster thick. He spoke feelingly of the old days, and of the old parishioners. He said that consecration thus unites the past and the present; and also that it unites this Church with all Catholic Christendom, incorporating our offering into the City of God. He then went on to point out the tremendousness of the assertion of his text—that the immeasurable God can be tabernacled with men, and said that this could be true only in Jesus Christ. The Mohammedan muezzin on the tower cries hourly that God is great, but tells the world nothing. We know that God is great. The revelation of Christianity is that God is Little—a Human Baby, a small Jew Tradesman, an ignominious Criminal. In this Baby, this Tradesman, this Criminal, resides all the fulness of the God-head bodily. God is tabernacled with men. Yet He is tabernacled in the Church, which is the extension of the Body of Christ, only that He may be tabernacled in men's hearts and lives. The only true expression of life is conduct, and hence the tabernacling of God with men ought to have its practical bearing on our deeds and actions. Two characteristics especially distinguish those with whom God is tabernacled, namely, social service and missionary enterprise. He dwelt at some length on the last two points, and in conclusion congratulated rector and people on their splendid achievement.

Trinity parish, Houghton, is one of the oldest parishes in the diocese, and the largest. Services were held in Houghton as early as the sixties, and have continued ever since; so that the present building represents the culmination of many years' activities, and the hopes of more than one generation. The present rector's pastorate is a long one, and priest and people have grown together in that way which is the fruit only of long pastorates. Undoubtedly this has had much to do with making possible the present monument to the sacrifices and industry of many years.

DISCIPLINE OF THE LAITY—PAUPERISM.

BY THE REV. WILFORD L. HOOPES,

Rector of Calvary Church, Providence, R. I.

ONE index of the welfare or lack of welfare of the State is the number of paupers. A pauper is a person whose cost of living is paid for by the community. If, now, the Church, an organization comparable only to the State, measure her welfare by the number of her paupers, she is to-day in a condition demanding most talented financial advice. For an immense number of persons nominally connected with the Church are, ecclesiastically, not merely paupers but willing paupers. With the Church as with the State every person, male and female, having reached the age of twenty-one years, should be a supporting, a contributing, a maintaining member. At present fully seventy-five per cent of the adults of non-Roman Catholic training—whenever they happen to want religious conveniences—use church buildings, demand church ceremonial, ask private priestly ministration, but yet make practically no contribution whatever toward the material support of religious institutions—unless, it may be, to tip a minister at a wedding. For their religious facilities, others, comparatively few in number, pay the charges. They themselves are, ecclesiastically, paupers. It is a shameful thing! It is a standing injury to a man or a woman to be permitted unnecessarily to be a pauper.

But now this disgraceful condition is largely the Church's own fault. In the misused name of kindness; in the misused name of charity; in the misused name of good-will; in the mis-

used name of freedom, the Protestant-Catholic Church has allowed her people for many generations to grow up in the false notion that it is all right to decide the question of Church support by the way you feel. "Do as you feel like doing, only remember that it will make no difference in my esteem and treatment of you": this is the popular, post-Reformation, financial programme of the Church. Only a fool would expect other than what has actually come to pass: ninety per cent of the parishes of the country habitually impoverished even in the very midst of plenty; eighty per cent of these acquiring large portions of whatever income they do acquire by discreditable methods; the clergy driven so from prayer and the preaching of the word to the service of tables that the most audible comment upon us clergy to-day is that we are inferior men; and multitudes of the unjudicious laity pauperized.

What is the remedy? There is only one worthy of consideration and that is discipline. Let it be understood both that material support is a duty and that duty must be done before "good standing" can be attained. Let "good standing" be a condition for the granting of the solemn privilege of institutional, private, personal, ceremonial ministration. In short, let the Church speak out intelligibly so that people of nominal but pauperized status may realize that their happy status is one of shame and disgrace.

And to begin this sensible course, our Convention might greatly help by pronouncing upon the proportion of expenditure which a family or an individual should, morally, in the name of duty to God and his fellow citizens, devote to the maintenance of religious institutions. At present there is no authorized opinion as to what percentage of personal expenditure constitutes duty in this particular. It is surely possible to arrive at a helpful statement of the minimum proportion of outgo which should be in duty devoted to religion. The principles on which taxation by the State is administered (if we omit the abuse from which State taxation suffers) might be employed so far as to pronounce an authoritative opinion upon the proportional expenditure morally due from a good citizen for Church support. Incomes or earnings of small amount might perhaps be reckoned as altogether exempt. Large incomes or earnings might perhaps bear a heavier proportional tax in duty's name than small or moderate incomes or earnings. Honestly poor people, that is, people whose resources are insufficient under good management to supply the decent necessities of existence, are not now under consideration; their sole duty is perhaps the duty of worship. The people under consideration here are those comparatively well-to-do multitudes who spend all they spend upon their own private, selfish, and for the great part physical gratification: toward the Church, these people are paupers. And only discipline involving both penalty and an instructed conscience can solve the problem. No other financial instruction is either worthy of the Church or suited to the fundamental and social character of the case. True, there can be no physical force employed in the collection of Church income; none has been employed in the destruction of Church income; but there should be both force and definiteness in Church instruction on this vital point. So far the Church's modern financial method has been, in one word, beggary. The result has been paupers. Let the Convention give us a method of intelligent, moral self-taxation, a method based on an authoritative opinion of a just proportional expenditure for religious maintenance, and let us see if we can begin the production of a generation of Church supporting Church people.

IF WE ARE distressed by strife and self-seeking, if jealousies and divisions hinder the progress and mar the glory of the Church, if rivalry and ambition disturb the great family of nations, let us hold fast the truth which outlives the storms of earth; let us concentrate in one energy of supplication all the thoughts of one common brotherhood; let us offer up unweariedly the prayer which Christ hath taught us in His fellowship and by His strength—Father, our Father, that last best name, which gives to the ear of faith a promise of union underlying all differences and reaching beyond all time, of union which is established and not broken by death, of union which is consummated in the open vision of God.—*Selected.*

IAN MACLAREN, in speaking of egotism, said: "The egotist is also heir to a hundred sufferings from which un-selfconscious people are free, because in his imagination he is ever being slighted, affronted, and criticised. And the slave of self will suffer his chief loss in a narrow and stunted character, the sickly growth which has been breathing its own air, and has never stood on those high places where the greatest as well as the least loses himself in God."

Department of Social Welfare

EDITED BY CLINTON ROGERS WOODRUFF

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THE SIGNIFICANCE OF GRAFT REVELATIONS.

TN considering present day graft revelations we must always try to keep the facts of the case before us in their right perspective and in their due relations. If one were to read "The Calendar of Graft," he would be led to conclude that the whole world was composed of grafters. One may hold a penny so close to the eye as to close out all else. I do not wish to underestimate the amount of graft that exists, nor its iniquity, nor its danger to the body politic. We will make no headway against it, however, if we overestimate it. General McClellan reduced the Army of the Potomac to a practical nullity by his constant tendency to over-emphasize the strength of the enemy.

I believe that the American people at heart are honest; that the great mass want to do right and mean to do right. "I am convinced," a San Francisco correspondent recently wrote, "that amid all the stories of graft and dishonesty in high places which have led to investigations from Philadelphia to San Francisco, it is a consolation to see evidences that the great mass of the people are certainly as honest as their forefathers, and probably more so." Up to the early seventies, he pointed out, public squares and parks were surrounded by high fences, and no one was allowed to go near the flowers or walk on the grass. Now the fences have disappeared, not only from public places, but even, in most parts of the country, from around private gardens and lawns, and yet there are more flowers and rare plants than ever before.

"Only the rich could get any credit thirty or forty years ago; to-day any man can buy anything, from a pair of trousers to the furniture of a house, on time, and the papers and magazines are crowded with offers to send anything, from a library to a cook stove, across the continent on trial, without any references from the pur-chaser or any demand for any cash before delivery.

"But perhaps the best example of public honesty that we have had lately was furnished by San Francisco. After the earthquake in this city in April, 1906, the great transcontinental railroads offered to transport persons to their homes in other parts of the country free, if they had not the money to pay their fare. All you had to do was to go to the offices of the Southern Pacific or Santa Fe Railroad and ask for tickets for yourself and family, no matter how large that family might be, nor was the relationship between the members taken into consideration, and transportation was handed you without question. Your name and address were taken, but you could give any name you chose, and as for addresses, many of them were in localities wiped out by the fire. In that way the railroads transported 75,000 persons to all parts of the Union, and gave them gratuitously \$60,000 worth of transportation. No effort was ever made to collect a dollar of it, yet the roads have received back voluntarily from those they helped \$53,000 and more is coming in daily. Some who could not pay all at once are paying on the instalment plan, but nearly every person who received a ticket is paying something. That certainly is a record that every San Franciscan and every American can well be proud of."

Here is another illustration clipped from a recent issue of the Milwaukee *Journal*. It is a refreshing story, coming from a well-known west side dry goods store in Milwaukee. Nine hundred dollars was found by a hard-working sales girl and returned without hesitation and without thought of dishonesty. Perhaps that seems like a small matter, but is it? There was nothing to prevent this girl from keeping the money—nothing, that is, except an honest, upright character. That is a big sum of money for a girl with a small salary. Can you imagine what \$900 would mean to her? "Go to, you doubters," the *Journal* adds, "Honesty is not a myth and honor a fiction. There are men and women, hosts of them, who will not stoop to dishonest things. This Milwaukee girl, who works behind a counter, has given us a splendid proof."

THE SELF MASTERS

is a new organization evidently intended to revolutionize the world! Its creed is:

"The Self Masters believe that the Body of Man is the Sacred Temple of the Soul—to be cherished with care and affection, not de-

filed by neglect and hatred—to be strengthened by Self Control, not weakened by unbridled desires and excesses—to be fed properly, not surfeited with luxury nor starved by the stress of poverty and asceticism.

"The Self Masters believe that the Mind-faculty is God-like. God thinks, and the Universe is the flower of His thought. Man thinks, and the conditions of his life conform to his will. For evil or for good, Man's mind must move in thought, even as God must express Himself in the Creation or Destruction of Worlds.

"The Self Masters believe that the Spirit of the Divine dwells in the Soul of Man, changeless and fearless in life and death; that while sorrow follows in the footsteps of evil, happiness in the footsteps of good, every Soul draws its Spirit Life from God, perfects itself more and more in the Divine Likeness, and grows secure in its immortality.

"The search for Self Mastery awakens a spirituality that recognizes the One in All, the All in One, the Brotherhood of Humanity."

As if Christianity had not been teaching these very things and many more important for 2,000 years! When will social workers make inquiry as to what is being done and back that up—instead of starting off with a new, but scarcely needed, organization?

As bearing on this phase of the subject let me quote from Edward A. Steiner about the distinguishing feature of the settlement method, which is that people actually live among other people in order to understand and help them.

The settlement idea really originated with the residence of God Himself upon earth in the person of Jesus of Nazareth. Therefore a settlement above everything else should be religious and Christian, if it is to be well-balanced and permanently effective.

Jesus and His teachings will be the avowed standard among the workers, and He will be exalted in the community as the only reliable source of character and conduct.

"The love of Jesus is the only scientific method of redeeming society."

THE AUSTRALIAN FEDERAL ELECTION.

Socialism, sooner or later, preferably if possible "in our time"—Socialism according to the definition of the Hon. J. O. Watson and the Sydney Labor Conference of February, 1905—is the objective of the party that has triumphed in Australia, a writer in the *Contemporary Review* tells us. In plainer terms, it means that labor begins the attempt to manufacture legislative remedies, and not mere palliatives, against all the ills which flesh is heir to. Liberalism does not, and cannot, attempt to remove those evils wholly from the field in which the worker and the great mass of humanity must ever live, move, and have its being. It doubts its power to find in the legislature even permanent palliatives for many of them. It asserts that it can only give, or try to give, every class of worker a fair show and fair play in the field, to which he must bring all the moral and industrial powers by which he wins (and in the last recourse can only win) bread and a home for himself and his family. Liberalism goes slow. It has been imperatively told to stand aside for a while in Australia because of that. This position is one unique feature in the present verdict. It is the first verdict of its kind in modern history; let us make no mistake about that. It is a fairly accurate assertion to say that the Australian electors themselves do not yet recognize this fact, or, if they do, that they will not yet admit it.

COMMISSION GOVERNMENT

of another kind and in another field has been brought to the front by Col. Roosevelt. He is clearly of the opinion, based on his experience, that it is certainly no more unsafe or humiliating to Congress, or to the executive, to enlist the aid and guidance of an advisory commission than it is for a private employer or great corporation to charge a group of experts with the duty of investigating and reporting facts. Congress would not "surrender," the Chicago *Record-Herald* very properly maintains, any right or prerogative to an independent tariff commission intrusted with the task of gathering relevant data and making recommendations. To recommend is not to legislate. To furnish facts is not to impose deductions from them.

Again, the dignity and prestige of Congress would scarcely suffer if it should turn over some of the preliminary work on pensions, internal improvements, etc., to fit non-political commissions. On the contrary, its dignity and independence would be enhanced thereby. The individual member of either house would escape much importunity and annoyance, as Mr. Roosevelt shows, and the final results would be much more satisfactory. Log-rolling, favoritism, begging or veiled threatening

would be discouraged. The commissions would stand aloof from practical politics, and they would shield and protect "political" makers and signers of statutes.

THE LITTLE RED SCHOOL HOUSE AS A CIVIC CENTER.

We are apt to overlook the fact that the "little red school house" was the original civic center. It lost its leadership and then its occupation as such, but now it is coming back into its own. Through the influence of the Rochester public school social center, there has been organized in the near-by town of Greece, N. Y., a "Neighborhood Civic Club" to hold meetings in the school building, "to promote the acquaintance and fellowship of the people of this district; to hold debates, lectures, and entertainments of an educational and social character; and to further, agitate, and watch over such improvements for the public weal as may be endorsed by the majority, and to carry on any other work which it may perform under the laws of the state of New York." The school building is not fitted with electric or other lights, but this did not prevent residents of the neighborhood from assembling. They brought their own lights, lamps, and lanterns, and plan to continue to do so until they can have electric lights installed.

The fact that the center is looking forward to the installation of electric lights is an interesting commentary on the development of modern conveniences in country districts.

MUNICIPAL SERVICE.

We have not yet reached the point, the New Orleans *Times-Democrat* declares, of getting a statesman like Lord Rosebery to serve in a city council, but it is the first step that costs, and that step has been taken. Public applause is the most effective premium we can pay for service which, by its very nature, is beyond payment in cash. Let it once be thoroughly understood that a successful mayor is *ipso facto* a national figure, and pygmies will give place to giants in municipal polities. Mayor Gaynor gave up a highly paid judicial office and took the hazard of defeat at the polls, though he knew that victory would bring troubles and heartaches that cannot touch the judge. The voters elected him, though they snowed under the rest of the Tammany ticket, because they believed him to possess the twin qualities of courage and honesty. "To believe that municipal politics of this sort will ultimately be common in America is not to dream, for the people want the best and do not consciously sin against the light. With our cities governed as London and Berlin are, democracy's triumph will be complete."

PHILADELPHIA now has a Training School for Social Workers. Its purpose is to give practical and thorough-going training in the various forms of social work, notably organized charity and the different forms of children's work, including placing out, institutional care, and the protection of childhood. The Department of Education, the Juvenile Court, the Department of Public Health and Charities, and certain settlements have also offered their facilities for training those who desire to specialize in their work. The course includes closely supervised field work, class sessions twice each week devoted to the interpretation of the field work, and monthly evening sessions with lectures by leading experts on the broader social problems.

DR. RICHARD FROELICH of Vienna, in an article published last year in the *Christian Socialist*, in outlining the relation of drink to delay in social progress, used the expressive words: "We want to create a new social order; to give the world a new face. . . . If we really want the new world, we must provide the new men to make it."

PHYSICIANS now declare that playgrounds, by increasing vitality, give greater immunity from disease.

"Such oblique approaches to our legislatures as have recently been uncovered, should be given their true name—treason; treason to the principles of liberty, to the principles on which our state is built. Whoever is involved in acts of this underhand character should feel that he is guilty of a traitorous act; something more than a misdemeanor; something worse than a common crime. Law must be held supreme, and must be loyally obeyed, most of all in a democracy, where there are no agencies of conservation to fill its place. We need, therefore, a deeper reverence for law; a realization of the truth that to corrupt the fountain of law is treason."—Governor Hughes.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

WHY A PREAMBLE?

To the Editor of *The Living Church*:

INDEPENDENTLY of the question of any particular Preamble arises the question of why any Preamble at all. The importance of the Preamble arises from the importance, if not the necessity, of stating clearly both to ourselves and to others, who and what we are. We cannot intelligently discuss Church Unity without knowing what our contribution to Church Unity can be.

But independently of that, we need to make our Church's position clear to our own selves. It is generally recognized that there is such a thing as Church teaching and such a thing as liberty within our communion. We have High Churchmen, and Low Churchmen, and Broad Churchmen, and Churchmen, and perhaps others. But what is the position of the Church itself, as distinct from that of individuals or parties within the Church? Would there not be a distinct gain in making a brief and comprehensive statement of the things on which we are agreed? Suppose, for one illustration, Christianity is attacked, and a Churchman wishes to defend it and defend it as this Church has received the same, what must he defend? Must the fate of Christianity be tied up irrevocably with every doctrinal statement within the five hundred and sixty pages of the Prayer Book? Much as we admire the Prayer Book, can it seriously be maintained that it is absolutely free from any "wood, hay, and stubble" super-added to the One Foundation? Or, suppose some scholarly, able, and devout man should seek our ministry and should desire to know what he must subscribe to in the way of doctrine; does it suffice to tell him "the doctrine . . . as the Lord hath commanded and as this Church hath received the same"? And that what that is he will find out by reading the Prayer Book? We all know, when it comes to practice, that what is required is a certain general compliance with our doctrinal position; or, as they say in England, "the doctrine, not the doctrines, of the Church." Well, but where will one find out what that means? As Bishop Gore said, in *The New Theology and the Old Religion*, and as any man finds out when he undertakes to answer the question, What is Christianity, there would be great gain if we could have a clear and simple statement of what we regard as essential (or words to that effect).

This necessity arises also out of the complex nature, that is, the true catholicity, of our Church. The Roman Church does not need a Preamble, because it has and requires the acceptance of a complete system of theology. And the same thing is true of any denomination that holds a system of theology—Calvinism, for example—as the reason of its existence. But with us it is different. As Bishop Williams Stevens Perry said, "ours are the English tongue, the English liberty, the English law, the English institutions, and the English Reformation—Catholicity."

It is objected that we do not want to legislate on doctrines in the Constitution, and some say we do not want to legislate on doctrines at all. The answer is that the purpose of a Preamble is not to make any doctrinal statements or to enact anything at all, but to recognize what we actually are. As Dr. Eggar has said, "A Preamble would not be an article of the Constitution; it would not be an enacting document; it would be simply a declaration of what we are, and, being what we are, why we provide the Constitution which follows." If we do not know what we are, it is high time we were finding out; if we know and are afraid to say so, we are lacking in faith and courage.

An additional reason appears from the following:

Most of us glory in the Church as not being a sect. But many of us seem to think a sect is only something cut off. They do not realize that a branch of the one, holy, Catholic, and Apostolic Church makes itself into a sect if it stands for any partial, one-sided theology, superadded to the Catholic Faith. In order to be Catholic we must not only have the Apostolic ministry and maintain the Catholic Faith, but we must allow room for difference of opinion on the basis of the Faith. If, for example, we allow no theology but what is contained in the Thirty-nine Articles, we are, to that extent, sectarian and not Catholic. Indeed, those very Articles seem to have been intended to be comprehensive; but suppose we have grown and have found out that they are not comprehensive enough?

Then three courses are open to us: we can re-write the Articles; we can narrow down the Church to those doctrinal statements; or we can allow theological liberty, stating what the essentials of the Faith are. Is any body willing to advocate either the first or the second of these courses? If not, there remains as the wise and statesmanlike course, the adoption of some sort of a Preamble, containing a "sufficient statement of the Faith."

Consider another fact. Every one is aware that there is going on in our day a disintegration of theological opinions.

"Our little systems have their day;
They have their day and cease to be."

Any one at all conversant with the trend of things in the various denominations about us founded on some narrow interpretation of Christianity, knows that as these systems drop off, piece by piece, in many cases the substance of the faith drops off at the same time, just because it has not been recognized that Christianity is essentially a religion of facts and not of theories. Just because mediæval theories of atonement are giving way, for example, the Deity of our Lord and the Incarnation are, with many Protestants, giving way also. How is it with us? Theories of atonement sit rather loosely on us, because the Church year puts before us, year after year, the fundamental facts on which we base our preaching, and because we feel instinctively (it is part of the heritage of the historical English Church) that theological statements such as are found in the Thirty-nine Articles are not to be placed in the same category as those of the Apostles' and Nicene Creed. The result is that while our men are thinking also and not closing their minds to light from science and criticism, we do not so easily get swept off our feet.

And in this connection it should be observed, that whatever may be said about the Quadrilateral, and however little may have resulted in the way of Church Unity (as if the schisms of hundreds of years could be cured all at once!) the Quadrilateral is more and more (as it comes to be understood) acting like a wire frame inserted in a solution containing a crystallizable substance. It is furnishing nuclei around which the fluid thought of the age is gathering on the subject of the Church and especially the permanent elements of the Faith. It is a steady and guiding force.

What our Church needs, what this age needs, is to distinguish between facts and theories. Not otherwise can we have intelligent liberty; not otherwise can we understand Christianity for what it is, a religion of facts; not otherwise can we understand true catholicity. Let us therefore not shrink back from the task, but go forward to the completion of the task of finding out and declaring what the constitutive principles of the Church are.

It would indeed be a calamity if such effort resulted in any partisan victory; in narrowing the limits of liberty unduly, or in committing the Church to any mutilated statement of the Catholic faith. But has not the time come when we can agree on the fundamentals and say what they are? And if that time has not come, must it not come? Do we not need it to come? Is it not a most lamentable fact that much of the time of General Conventions has been frittered away in party conflicts? Ought there not to be such an agreement entered into, like that of the first Council of Jerusalem, as will eliminate party conflicts from future General Conventions, leaving the various parties to work at home without hindrance along their several lines, and enabling the General Convention to bring the united strength of the Church to bear upon practical questions, such as the growth of the Church at home and abroad and the social application of the Christian religion?

The following words from Bishop Gore's *Orders and Unity* are appropriate and applicable in this country: "Rhetorical appeals or one-sided statements are much more commonly to be heard or read than any careful consideration either of the theory of the Christian Church and ministry or of the facts of their history. . . . We English Churchmen do not seem to be making any serious attempt to form a corporate mind among ourselves on these important questions. And we must not overlook the fact that within our portion of the Christian Church, those whose principles lead them to desire reunion with the ancient Catholic Churches and those whose principles lead them to look towards the Protestant communities are pulling asunder."

"Yet if there is anything in the special position of the Anglican communion which we are justified in believing to be the work of God's providence, it is the combination of Catholic principles of doctrine and order with certain fundamental features of the Reformation movement, especially its appeal to Scripture."

"The Anglican communion has a distinctive duty or opportunity, which is to realize and express a Catholicism which is scriptural; which will admit nothing as essential in doctrine or order which is not verified on appeal to the documents of the New Testament. This is our charter of freedom."

Amidst much that is variable in the ancient and mediæval Catholic Church, amidst many local and partial developments, there are, we may say, four institutions or elements which can claim a catholicity quite unrivalled—that is, the creed or summary of the Christian faith, the canon of sacred Scriptures, the sacraments, and the ministry of Bishops, priests, and deacons.

Atlanta, Ga., September 14, 1910.

C. B. WILMER.

"GUILD OF THE HOLY GHOST."

To the Editor of *The Living Church*:

I SHOULD be much obliged if you would kindly allow me a small space in your correspondence columns in which to draw the attention of your readers to the Guild of the Holy Ghost, which is advertised in this number. I have had a number of en-

quiries in response to the notice which appeared a few weeks ago, but in view of the near approach of the General Convention, which we all desire may be guided in its deliberations by the Third Person of the Ever-Blessed and Eternal Trinity, I feel sure that there must be very many more who would like to hear of, and possibly unite with, a guild which has for its central object Him who is the source of strength in the Catholic Church.

I was the treasurer of the guild, a member of council, and master of several wards for some years, and have now been asked to act as the representative in America. I shall be glad to give information to any who may think that a guild like this will prove of service to the Church, and, incidentally, be of some help to the individual member.

Yours faithfully,
Ontonagon, Mich., September 13th.

F. J. BARWELL-WALKER.

RULES OF ORDER, HOUSE OF DEPUTIES.

To the Editor of *The Living Church*:

HAS to the best method of notifying deputies, I enclose herewith a draft of resolution amending the second paragraph of Rule of Order 26 concerning consideration of messages from the House of Bishops, which I purpose offering early in the session.

As the rule now stands, though often disregarded, a message from the House of Bishops, even a message of concurrence with amendment, must be referred to a committee. The object of the proposed amendment (shown in *italics*) is to enable the house in its discretion, without debate and without a two-thirds vote, to proceed immediately (1) to consider and (2) finally to dispose of the matter. To me such relief of a willing house seems desirable in the direction of the dispatch of business that has been important enough to receive the final action of the House of Bishops.

AMENDMENT TO RULE OF ORDER 26.

"RESOLVED, That the second paragraph of the Rule of Order No. 26 be amended so as to read as follows:

"All messages communicating any legislative action on the part of the House of Bishops shall without debate be referred to the proper committee, *unless without debate the house shall decide to concur in, or to consider such message without such reference. When the consideration of any such message shall have begun it shall continue until final action thereon without any postponement.*"

Faithfully yours,
New York, September 12th. FRANCIS LYND STETSON.

DANGERS OF SPIRITUALISM.

To the Editor of *The Living Church*:

FIFTY years ago a wave of spiritualism spread over New England, interesting many men and women of good mental attainments and social standing.

Among those who examined impartially the proofs of spirit control was a Christian man of middle age, who, after subjecting the mediums to various tests, became convinced that such control was possible, but of doubtful origin.

Regarding such communication as dangerous in the extreme, he warned his children against the pitfalls of such disorderly practices, which were opposed to an orderly growth into consciousness of spiritual verities.

"Never sail without your chart and compass," he said, "if you would avoid the whirlpools of doubt and the reefs of human intelligence which do not square with our Lord and His Word."

Through half a century these words have often been brought to remembrance with an increasing sense of their truth. The world grows impatient, seeking to probe divine mysteries, or to confirm their non-existence, by employing mediums through whom they may wrest from the spiritual world its secrets. We see men, rated as intellectual giants, seeking through these subterranean methods to break the barriers of silence, and one stands appalled that in these enlightened days there should be found any one with the hardihood to face such spiritual dangers as surely await those who seek to take the kingdom of heaven by violence.

So subtle are the forces thus aroused in the unseen, so clear the warnings of Holy Writ, and terrible the effects upon the daring ones thus trying to penetrate the veil, so unsatisfactory the results of their labors, it is well for the Church to turn her light upon this menace to society, a part of which, through many cults, is gradually losing spiritual perspective.

In the mazes of many psychological societies, most of which promise immunity from affliction and poverty, lie possible madness and premature death. Many are seeking an intellectual serum which will reduce to a minimum suffering and responsibility, and a subtle attempt on the part of those beings in the unseen who love darkness rather than light, and are anti-Christ, seeks to convince man that he is of colossal importance. Unwillingness to allow the soul its normal growing pains is resulting in divorces, suicides, and crime. Here, then, is the Church's opportunity.

To have the eyes of the soul opened to see spiritual visions has been the privilege of some men and women in all ages. If the walls

of their reserve were broken, we should have plenty of proof that the spiritual world, and our friends therein, exist. But such openings have been vouchsafed through no workings of magic or through mediums. Many parish priests no doubt could tell, if they would, of such revelations. They are the unfolding of the flower of faith in our Incarnate Lord, our angelic protection, and the communion of saints; a touch of the garment of our Lord through willingness to bear the cross, for without it there is no crown.

FLORENCE E. TICKNOR.

"The Breezes," Marblehead Neck, September 13, 1910.

THE CHALLENGE OF CARDINAL GIBBONS.

To the Editor of *The Living Church*:

PERMIT me to call the attention of the members of General Convention to the following extract from Gibbons' *The Faith of Our Fathers*:

"So great is the charm attached to the name of Catholic that a portion of the Episcopal body sometimes usurp the title of *Catholic* (italics), though in their official books they are named *Protestant Episcopalians*. If they think that they have any just claim to the name of *Catholic*, why not come out openly and write it on the title pages of their Bibles and Prayer Books? Afraid of going so far, they gratify their vanity by privately calling themselves *Catholic*."

Why not?

Brooklyn, New York City.

V. D. RUGGLES.

IMMEDIATE NEEDS IN MISSISSIPPI.

To the Editor of *The Living Church*:

YOU have been so kind to our colored work in Mississippi in the past that I hesitate to make any further request. In all reason my bank account must be exhausted. However, we need so greatly about seventy-five dollars for the equipment of our industrial class room in the Vicksburg Industrial School for Negro Youths, that I feel constrained to ask you to publish this in the hope that some interested Churchman may help a worthy cause. We are completing an enlargement of our school and find ourselves short of funds far exceeding seventy-five dollars. It will require indeed nearly one thousand dollars; but to make our class room effective I will need about seventy-five more than I can possibly see in sight from any source.

Faithfully yours, THEODORE D. BRATTON,

The Bishop's Home, Battle Hill, Jackson, Miss.

THE SUFFRAGAN SYSTEM.

To the Editor of *The Living Church*:

SOME of us in England have been following with very grave anxiety the movement for the introduction of Bishops Suffragan in the United States. We have tried the system for forty years in England; it has been weighed and found wanting; and it has become more and more unpopular with the clergy and laity.

On page 576 of your issue for August 27th you state: "Neither will the system interfere with the division of dioceses, when such division seems wise in any case. Rather it will tend to hasten division, if that be the best solution of a diocesan condition, by strengthening the work in that section which is to become a new diocese." Now we here in England have tried the system, and it has produced exactly the opposite results to those which you anticipate. When the system was first introduced, the great Bishop Selwyn, then of Lichfield, foresaw that "it would stand in the way of an efficient plan" for the increase of the Episcopate, and his anticipation has been fully justified by the result. The evidence against the system, in England, is overwhelming. In your issue of March 5th, last, you say: "Surely the system which has given such satisfactory results in England cannot be altogether harmful in this country." The results in England have been far from satisfactory. It would be impertinence to praise the excellent work which has been done by our Bishops Suffragan, but none the less, the system has been the greatest possible hindrance in the way of the increase of the diocesan episcopate.

We therefore dread the introduction of the system into the States. The opposition to the increase of the diocesan Episcopate in England has come largely from the diocesan Bishops themselves. The Bishop of Birmingham (Dr. Gore) pointed this out in convocation on July 3, 1906. He then said that "Nothing had been so disastrous in the history of the Church of England in recent years as the fact that there was so much opposition to the creation of new sees in the episcopate itself." The "Suffragan system," in England, finds favor only with certain of the diocesan Bishops. One could test this in any Ruridecanal conference in the Kingdom, and I know it from seven years of endless daily correspondence.

If the system is introduced into the States it will be perpetually quoted against those of us who are working for the increase of the diocesan Episcopate in England. It is for this reason that we dread it.

Are we not justified in urging that, as the matter is one which

concerns the whole Anglican communion, no definite action should be taken till the question has been discussed in all its bearings at the next Lambeth Conference? If the matter is of such vital urgency, could it not have been settled at the last Lambeth Conference, and will anything serious be lost by its postponement for a few years? Your article specially says that "most of our dioceses will probably not require such assistance." Is it not surely possible to find some temporary remedy for the present distress, rather than to take a step which would undoubtedly hamper and hinder the work of reform here in England?

Your obedient servant,

EDWARD HARDIN FIRTH.

Org. Sec. of the Additional Bishoprics Committee.
Houghton Rectory, Stockbridge, Hants, England,
September 6th.

To the Editor of *The Living Church*:

IT appears to me that the question of Suffragan Bishops as now under discussion in the forum of the Church press, is in a state of some confusion. It is most desirable that the exact question at issue should be made as clear as possible before we tackle its discussion in the General Convention. I am not at all certain that I can contribute anything to this end, but perhaps a word on the subject will serve to bring forth something of value from some one else.

The Constitutional Amendment providing for Suffragan Bishops was avowedly introduced as a measure of relief for the work among the colored race, but so far as I can see, the colored Churchmen have very generally and vigorously repudiated it, and furthermore but one or two of the Southern Bishops think it will help the colored work at all. As a matter of fact, from what I know of the South, it would be many years before any Southern Diocese would be financially able to provide a Suffragan Bishop for its colored people. It seems to me, therefore, that this ground for providing Suffragans must be abandoned *in toto*, while the question of caring for the negro work must be taken up quite independently of this proposition.

We can then face the question squarely and clearly, "Do we need Suffragan Bishops for other work than that among the colored race?" In my opinion we do. The work in our great cities and in some dioceses which cannot be divided demands relief at once, and I think it has been made very clear by some of those best qualified to speak that Suffragan Bishops will exactly meet both present and future needs. This side of the question has been thoroughly argued by Bishop Greer and others, and needs no further discussion here.

My point is simply this: that we must decide the question on this latter ground alone, and leave the negro race out of it entirely. And this is quite ground enough. The metropolitan Bishops must have relief. Some of them are still young and vigorous, and a Coadjutor would be as far from the succession as if he were a Suffragan; other objections to the Coadjutor system in such cases have been pointed out.

Some of the opponents of Suffragan Bishops seem to feel that it would be a lowering of the office, but I cannot see it in that light. However, I do think that the Suffragan should have a vote as well as a seat in the House of Bishops. This would fully preserve the dignity of the office, and would give the Suffragan a voice in the legislation of the Church, to which both his office and his work would justly entitle him.

But however this point may be decided, let us keep the main question clear, and not try to solve two grave problems in one breath. What the solution of the colored problem may be, I am not prepared to say; perhaps Suffragans may eventually be of help in this respect, but it is enough to know that if the Church is to prove equal to her task in the great centers and in the thickly populated dioceses their Bishops must have help. These Bishops tell us that the Suffragan will exactly meet the need. Let us have the courage to adopt this measure, which at least has the warrant of success in our mother Church across the water.

G. SHERWOOD WHITNEY.

Augusta, Ga., September 5.

APPORTIONMENT OF MEN.

To the Editor of *The Living Church*:

ATTENTION is called to the following resolution passed by the last convention of the diocese of Tennessee, with the hope that some effective plan may be made at the coming General Convention:

"Resolved, That this convention petition the General Convention to appoint a committee to consider the possibilities of making an apportionment of men for the mission field."

THOMAS D. WINDIATE,
Archdeacon of Nashville.

PENITENCE, and faith, and prayer, and faithfulness, and the love that seeketh not its own—these are the timeless things.—Percy C. Ainsworth.

Literary

THE CHRISTOLOGY OF ST. MARK.

Jesus According to St. Mark. By J. M. Thompson. New York: E. P. Dutton & Co. 1910. Pp. vi-287. Price, \$1.50.

The purpose of this book is sufficiently indicated by the title. What has the Second Gospel, taken in isolation but at its face-value, to teach us about our Lord? Mr. Thompson has endeavored to answer this question by a thorough discussion of the evidence as presented in the Gospel, as far as possible without *a priori* assumptions of any kind. The following are the heads of treatment, each of which forms a chapter in the book: The Family and Friends, Way of Life, Mind, Social Outlook, Morality, and Religion of Jesus. The evidence is then discussed as a whole in a chapter entitled "Jesus Himself," and doctrinal conclusions drawn in a final chapter. A short introduction explains and justifies the plan.

It is hardly possible to give a summary of the individual conclusions, but the following may be noted: It is pleasant to see that the author emphasizes Christ's connection with the Old Testament much more sharply than was the custom a few years ago; the connection between the two Covenants is organic. The chapter on the "Social Outlook" puts the balance of Christ's teaching where it properly belongs—in the world to come—and declines to find any social "programme" in the positive teaching. "Jesus' principles . . . may even be worked up into systems of Christian Socialism, and the like: but . . . any such development will be outside the limit of Jesus' own authority" (p. 139). The discussion of the Kingdom of God passages results in uncompromisingly eschatological conclusions; indeed, nothing else is possible from St. Mark alone. It is made clear that the separation of the topics Morality and Religion is only for formal purposes and the discussion of the Religion starts, where it should, from the Jewish ideas of the day. "It is given to very few to so inspire an old creed with spiritual force and meaning as to regenerate it, and transform it into a new religion" (p. 197). The résumé and final drawing of conclusions is an unusually skilful piece of work, and the last statement runs: "So I am content to say of the whole person of Jesus, 'This is what I mean by man,' and again, 'This is what I mean by God'" (p. 279).

The book is of great value. In the first place, it is based on thorough preparation, although without any display of erudition. No other scholar's name is mentioned, but the author's acquaintance with the special literature is abundantly evident. Then, it is written with a proper sense of proportion. While of course no statement is made without adducing proper evidence, yet the details are kept in their subordinate place and each discussion gives a sense of unity. This, with a terse, virile style and a clear historical perspective, results in a series of sharp, cameo-like pictures of various aspects of our Lord's Person and work that cling in the memory. While it was inevitable that much old ground should be covered, yet fresh points of view are constantly found, and reading the book is a pleasure as well as a stimulus.

One weakness, however, exists—and it is a grave weakness. The material for the portrait of Christ is drawn from the Second Gospel alone, and yet the portrait is offered to us as being complete. Mr. Thompson claims for his source something that it probably never purported to have when he says, on p. 15: "The more one studies this early record, the more convinced one becomes that it is a true biography, in which no essential part of the figure has been left out, and nothing is obviously disproportionate or out of drawing." From this sweeping statement very profound dissent must be expressed, for most scholars hold precisely the opposite opinion. New Testament criticism now boasts a "Marcan problem," of a complexity second only to the Johannine, and a method, such as Mr. Thompson's, that leaves this problem entirely on one side, is certain not to afford permanent satisfaction to anyone. And one feature of this Marcian problem is especially important in this connection—the question whether the Second Gospel was ever meant to stand by itself. It is held by an increasing number of scholars that St. Mark's purpose was not to supplant but to supplement other sources (written or oral) that were already in his readers' possession; that much of our Lord's teaching was omitted because it was already known in an acceptable form. Consequently, unless an author can produce good reason for holding that this opinion is false, he is not justified in building much on St. Mark's "omissions." St. Mark may have omitted matters because he thought them unessential, but he may also have omitted them because they were so well known as to need no recording. It is worth remembering that, because of St. Mark's "silence," Wellhausen rejected the Lord's Prayer!

Moreover, in any case it is not legitimate to refer to the material not in the Second Gospel in any such way as "more was discovered by later inquiry" (p. 14). One hardly knows how to take this. At the utmost it can refer only to the particular local circle for which St. Mark wrote primarily, but this is no reason for discarding other evidence. The Palestinian tradition of Q and of cer-

tain parts of St. Luke is entitled certainly to as great respect from the historical standpoint as is St. Mark. And one scarcely understands quite what is meant by excluding, for instance, the Sermon on the Mount from Christ's teaching, as being merely corroborative of matter found in St. Mark. The fault to be found with Mr. Thompson's book is that it claims too much for itself. Of course for any "Life of Christ" a study of each source separately is an indispensable preliminary, but it is only a preliminary. And a picture of Christ drawn, no matter how accurately, from only part of the material with exclusion of the rest, is, in the last analysis, an academic exercise. Mr. Thompson, by trying to do too much, has rather obscured the credit that most justly belongs to what he really has done. It is no discredit to say of an exceedingly able study of a single Gospel that it is not an adequate "Life of Christ."

A primary flaw due to this over-adhesion to the single source comes out in the treatment of the "Messianic self-consciousness." The story of the Temptation alone as given in the other Synoptists is a barrier against saying: "At the beginning of his ministry Jesus regarded himself primarily as a Prophet" (p. 270). The "gradual growth" that is here insisted upon is hardly in accordance with the facts. And the concealment of the Messianic claims in the early part of the ministry must be viewed nowadays with more uncertainty than would have been admitted a few years ago; St. Mark 8: 30 has been a much overworked verse. Particularly in view of 2: 20 (p. 78; p. 242 retracts this in part), it is not admissible to conceive of the predictions of the Passion as representing the time when the thought first entered *Christ's* mind, even in the limited sense of "ransom" (p. 256). Considering the widely scattered cases in the other Synoptists, little importance can be attached to the restricted use of the term "Father" for God in St. Mark (p. 250). The picture drawn of our Lord is far too austere, many passages in St. Luke (especially 7: 34) would have been a corrective. Bousset's "eudemonism" may be an exaggeration but it is nearer the truth. Likewise the conditions exacted for discipleship appear in an altogether too rigorous light. The Twelve were not the only disciples. Besides those mentioned in St. Luke 8: 2-3, there are constant references in the Gospels to those who "believed" but were not asked to leave their homes; from what other source could the "five hundred brethren at once" of I. Cor. 15: 6 have been recruited? It is a great exaggeration to say that Christ "regarded voluntary poverty . . . as a normal condition of membership of the Kingdom of God" (p. 118), and attributing this to "fanaticism" (p. 121) is gratuitous. Much the same is true about what is said of Christ's attitude toward ceremonial observances. The Pharisees—in reality a very limited body—are identified too much with the Jews as a whole, and their practices are not distinguished from those enjoined by the Law (pp. 166, 174). In the matter of fasting, for instance, we may be sure that if Christ had disregarded the Day of Atonement, we should have heard of it. A better word could have been chosen to express our Lord's attitude than "non-conformity."

But these criticisms are for the most part based on a defect in the plan of the book and not to the plan as carried out. Minor details apart (the exegesis is about that of H. J. Holtzmann and is not always sympathetic), there are few that would quarrel with the work as concerns what is given by St. Mark alone. The book is a contribution of very real value to Biblical science, even for the specialist. And, from first to last, it is plain that to the author Christ means everything.

BURTON SCOTT EASTON.

MISCELLANEOUS.

THOMAS WHITTAKER, Inc., will shortly publish a new volume of sermons by the late Archdeacon Farrar edited by his son, the Rev. Eric Farrar, the title being *Bells and Pomegranates*. They are written in the vivid, picturesque, and attractive style for which the gifted author was widely noted.

THERE HAS been issued in booklet form a series of short readings for every day in Lent by the Rev. William S. Sayres, D.D., general missionary of the diocese of Michigan, that first appeared in the columns of the Detroit *Free Press*. The matter is very excellent, and brings Lenten observance home to people that know little of the Church's year and care less. With readings of only a page to a day, the booklet ought to be widely welcomed during a Lenten season.

A LOCAL mission study class in Philadelphia is preparing *The Church Missionary Calendar* for 1911, in an effort to spread missionary knowledge, to arouse interest, and to secure daily intercessory prayer for missions. For each of the days of the year will be a definite piece of missionary information, and in order that the missionary side of the Bible be prominent, the daily lessons are noted and the text and prayer thought quoted from them. The fields or topics are arranged in months. These calendars will be for sale at the Church Missions House, 281 Fourth Avenue, New York, and also at the Church House, Philadelphia, and the net proceeds of the calendar will be donated to work under the Board of Missions. Last year this amounted to \$740. Orders may be sent to Mrs. J. Nicholas Mitchell, Church House, Twelfth and Walnut Streets, Philadelphia.

"HOW DOETH THE BUSY PARISH PRIEST."

I.

By R. A.

(R. A. must mean Recording Angel. Who else could have such intimate knowledge of the Minister's thoughts and conversation?)

HE Minister came early to his study one Tuesday morning after a Monday spent on a little fishing trip. He had a good week before him and a mind refreshed from his Sunday labors. By the way, it is not *Sunday's* labors that make the minister feel on Monday like a dismantled battleship, but it is the preparation for Sunday's labors during the preceding week, under conditions that would torment the ordinary business man into the conviction that he was suffering from an attack of psychasthenia.

The week's work for the Minister was as follows:

A sermon to prepare.

A lecture on Jerusalem for a study class.

A paper for the Ministers' meeting.

Thirty or forty letters to write.

Ten organizations to meet and direct.

One wedding to attend.

Church leaflet to write, guide through the printing office and send out.

Sunday School lessons to arrange for the following quarter.

Forty calls to make.

Let it go at that. It was to be only a moderately busy week of ten hours a day.

Bright and early on Tuesday morning he steps into his study and thinks of the good day he will have for his sermon and lecture. Hardly had he concentrated his mind upon his sermon when his faithful telephone began its tuneful lay.

7:10 A. M.—Brrrrrrr.

"Oh, that telephone!" thought the Minister, "it has awakened early."

Minister.—"Yes?"

Telephone.—"Is this Mr. Blank?"

Minister.—"Yes."

Telephone.—"This is Charlie Wiggins. Is there a meeting to-night?"

(There has been a meeting of the boys on Tuesday nights for seven months. One Tuesday the Minister failed to be there, and for the next three months Charlie Wiggins began his Tuesdays by calling up the Minister to make sure that he need not come two blocks in the evening only to be disappointed.)

Minister.—"Yes, Charlie, meeting as usual."

Telephone.—"I didn't know. Good-bye."

* * * * *

7:20 A. M.—Brrrrrrr.

Telephone.—"Hello, is this Mr. Blank? Well, you don't know me, Mr. Blank, but four years ago you married a cousin of mine to a young man from Boston. They have since moved here and his father died last night and they want you to preach the funeral."

Minister.—"I am sorry that you are having this trouble. Where is the funeral to be?"

Telephone.—"From our house, 189 _____ St. But we cannot decide the time yet, they are all so broken up. Could you come right over? I am sure they will want to see you."

(The house is two miles away and a good long walk from the street car. The Minister is practically a stranger to them, but the family feels that it impresses the neighbors to have a minister hurry in. So much the better if he beats the undertaker. He has not been called in to see the dying man. Oh, no—doctor's orders—patient must not be excited: must not be sped on to eternity with a repentant heart and a prayer of absolution, but must be solemnized over when the body alone remains. "He never went to church, but he was a good Christian man, and we bought the very best casket.")

Minister.—"I am afraid I cannot go this morning but I can get off at 2 o'clock this afternoon and I shall come then. Will that be satisfactory?"

Telephone (with hesitation).—"Well, that will do if you cannot come sooner. At 2 o'clock then. Good-bye."

(When the Minister gets there at two he finds that all the members of the family are away making final arrangements, and after a few commonplaces with some kind neighbor and a distant aunt, he returns home.)

* * * * *

7:30 A. M.—Brrrrrrr.

Telephone.—"Is this the Reverend?"

(There it goes again—the everlasting misuse of the word reverend.)

Telephone.—"This is the Niagara Coal Co. Will the church be open to-day?"

Minister.—"I believe not."

Telephone.—"We are going to send up a load of coal at 10 o'clock. Will you be there?"

Minister.—"Do you expect me to put it in?"

(This retort cost the church five dollars, as the hearer lived near and usually sent this amount to the church treasurer at Christmas. He omitted this attention the following Christmas.)

Telephone (gruffly).—"We can't get the coal in unless the church is open."

Minister.—"O yes, you can."

(Long explanation follows as to driveway and coal chute.)

7:40 A. M.—Brrrrrrr.

Telephone.—"Is this Reverend Blank?"

(Why will people insist on calling an inoffensive citizen by his last name in this unceremonious fashion. To prefix the adjective "reverend" before the name only adds an ungrammatical sting to the injury.)

Minister.—"This is Mister Blank."

Telephone (unabashed and missing the point).—"Have you an engagement for Friday night, Reverend?"

(Quick weighing of possibilities on the part of the Minister. He has a meeting, and it is an important one, but it could be crowded into Saturday.)

Minister (temporizing).—"What do you want of me?"

Telephone (embarrassed).—"I want your services for that night."

Minister (an old hand now he has a clue).—"I suppose you want to be married."

Telephone (relieved).—"Yes. Could you do it?"

(Then follow details and ten minutes of telephoning to postpone meeting of Friday. You may ask when the Minister has his breakfast. It is between calls. Fruit—call; cereal—call; eggs—call; toast—call; coffee—call. The Minister gave a seven-call dinner once to a few friends.)

* * * * *

8 A. M.—Brrrrrrr.

Telephone (sweet voice).—"Is this Mr. Blank? This is Susan Williams. I left my umbrella in the church on Sunday. Are you coming over our way to-day? (Susan lives half a mile off.) Well, I'll come over after school. Will you let me into into church?"

(Minister, having a weakness for children, agrees to get the umbrella and leave it at his house for Susan. "Do it now," say conscience and experience. He yields and searches ten minutes for the umbrella. He finds it. Susan calls at 3:30 P. M. (Minister not at home), only to find that it is not her umbrella. Minister's good wife promises to find a boy to take the right umbrella to Susan that very evening. All forget it until after dinner. Minister then makes hurried trip with the umbrella.)

* * * * *

8:15 A. M.—Brrrrrrr.

Telephone.—"Good morning, Mr. Blank. This is Mary."

(Now the Minister knows seven Marys. They range from a middle-aged friend whom he has the privilege of addressing as Mary, down to a small girl not yet in her 'teens. No clue.)

Telephone.—"I want an extra copy of the Church paper. Could you mail one to me? You remember you spoke to me about a list in it and I shall need it to do what you suggested."

(Heavens! Which Mary? What list? What suggestion? This calls for diplomacy.)

Minister.—"Certainly, Mary. I shall be glad to send it. I hope it will not be too much trouble for you."

Telephone.—"No, indeed. I shall be glad to do it."

Minister (desperately resorting to last expedient).—"What is your house number, Mary?"

Telephone.—"253."

(No street mentioned. Missed fire.)

Minister (absolutely last resort).—"That is your telephone number, too, is it not?"

Telephone.—"No, our telephone number is 997."

Minister.—"Well, I'll send the paper right along. Good-bye."

(The Minister hunts through the telephone book until he finds 997, only to find that Mary is the organist. The whole transaction becomes clear to him and he groans over his stupidity.)

* * * * *

8:20 A. M.—Brrrrrrr.

Telephone.—"This is Mr. _____ again. About that funeral. You will provide singers of course? We want four, and the

deceased's favorite hymns were (here follow three mournful dirges). And could you mention in your prayer that he was a G. A. R. man and fought at Gettysburg, and that he was the last man to leave his gun, many of the others having been shot; and also that his wife was the first white child born at Bimm's Corners and that she could have been a D. A. R. if her grandfather had not been too ill with rheumatism to enlist."

(This required much explanation and much additional telephoning to locate a choir.)

* * * * *

8:55 A. M.—Brrrrrrr.

Telephone.—"This is undertaker I——. The funeral will be at 2 o'clock on Thursday. We shall send a carriage."

Minister.—"But I have an important engagement at two on Thursday with some men from out of town, to take up the matter of new furniture for our church."

Telephone.—"We are sorry, but the family wants the funeral at that hour and we have two other funerals for Thursday and we can't have this one at any other time."

(Minister calls up telegraph office and heads off furniture men by wire, and settles back to distracted work.)

* * * * *

9:20 A. M.—Brrrrrrr.

Telephone.—"Is this the Reverend Mr. Blank? Have you any engagement for Wednesday evening?"

(Grateful for the "Mr.," the Minister is soothed. Memories of the wedding for Friday night linger in his mind because of the similar question. Wednesday night is his free night and he and his wife had planned a little outing. But a wedding is important, and it might be the means of attaching a new family to the Church.)

Minister.—"No. Wednesday night is free."

Telephone.—"This is Mrs. Brown, secretary of the W. C. T. U. We are going to have a great temperance rally on Wednesday evening. We shall begin at 7 o'clock and shall have six speakers. We want you to have a brief opening prayer and the benediction. I am so glad that you are free on that evening. You will surely come, will you not?"

(The Minister is paralyzed. He believes in temperance—up to a certain point—in all things; but when it comes to six-barreled temperance meetings, he believes in total abstinence. There are twenty ways to use that evening, any one of which would be more profitable. He believes that a minister wastes real energy in formally opening and closing a meeting with a long interval of stagnation.)

Minister (mentally pacing up and down like a caged lion).—"Where do you meet, Mrs. Brown?"

Telephone.—"In our hall. Will you come? We shall have a grand time."

Minister.—"May I let you know in an hour? I must consult my wife. She does not like to miss good speeches and maybe she can go too. If she can I shall be glad to do it. If she cannot, then I do not know what to say. I shall call you up in an hour."

(The Minister persuades his wife that she cannot be induced to go, so he declines also. Can you blame him?)

* * * * *

9:35 A. M.—Brrrrrrr.

Telephone.—"Good morning, Mr. Blank. This is Margaret Alvord. Our class in the high school is to have a debate on Friday afternoon and we want you for one of the judges. I hope you can do it. We have tried to get so many men but they are all busy."

(Margaret is one of the best of the younger workers of the Church. The Minister would do anything for her, so he consents and gives up one never-to-be-recalled afternoon. He then strolls into the yard to look at the flowers and to get a breath of fresh air.)

* * * * *

9:40 A. M.—Brrrrrrr.

(Minister hastens back to his study.)

Telephone (emphatically).—"Is this the Crown Manufacturing Co?"

Minister (wearily).—"No, you have the wrong number."

Telephone (snappishly).—"Well, ring off."

* * * * *

9:50 A. M.—Brrrrrrr.

Telephone.—"Who is this?"

(This form of address is the extreme bad manners of telephoning.)

Minister (facetiously).—"I do not know who you are. I do not recognize the voice."

Telephone (sharply).—"Who is this speaking?"

Minister.—"Search me" (or words to that effect).

Telephone.—"Is this the Reverend Mr. Blank?"

Minister (decidedly).—"Yes."

Telephone.—"This is Mr. C——."

(Names a dignified and important member of the flock, who is quite touchy.)

Minister.—Ah, good morning, Mr. C——. I thought it was some one else. (Very lame excuse.) How are you?"

Telephone.—"I called you up to see if you and your wife could come to dinner on Thursday?"

(The Minister had long desired to have a good talk with Mr. C——, who was often away from home. Many of the Minister's plans would hinge on Mr. C——'s approval. Mr. C—— was about to sail for Europe, and this was the last chance. So the Minister called up ten members of the Church Guild and postponed a special meeting that had been arranged for Thursday night. This took half an hour.)

* * * * *

10:15 A. M.—Brrrrrrr.

Telephone.—"Is this the Reverend Mr. Blank?"

(It was. This fact seemed not unexpected to the speaker, who immediately began.)

"Ah, Doctor (base flattery), I had occasion to pass through your delightful town on my way to New York and I gave myself the pleasure of stopping off in the hopes of having a short visit with you, if I may take the liberty of intruding upon your valuable time. I am a member of your denomination and if you could spare me a minute I shall be very glad to see you at your residence."

Minister (with intuition).—"I have but a few minutes to spare, but if you will come right up I shall see you."

Telephone.—"Thank you, my dear sir. I appreciate the cordiality of your invitation and I shall repair at once to your home."

Minister (briefly).—"All right. Come along."

(Bull's-eye for the Minister. For the next half-hour he entertains a book agent.)

* * * * *

10:30 A. M.—Brrrrrrr (this interrupts the book agent and helps to that extent).

Telephone.—"Is this Dr. Blank? (More flattery.) This is Miss Strong, secretary of the New Thought Society. Will you please announce from your pulpit next Sunday that Dr. S—— will give a lecture on Monday evening on the 'Passing of the Churches.' We want your congregation to attend. I shall send some circulars which your ushers can pass around during a hymn. How many will you need?"

Minister (who is able to see a joke).—"You might send me two hundred." (Handy for shaving papers.)

Telephone.—"You will announce the meeting, will you not?"

Minister (who hates to tell a lie even to a total stranger).—"Perhaps you might better send me three hundred. It may be a pleasant Sunday and a large congregation. Good-bye."

* * * * *

10:40 A. M.—Brrrrrrr (Agent gets restless and misses his best paragraph).

Telephone.—"Can you tell me the address of John Jones?"

(Information given. Minister expects soon to be asked to sell and deliver postage stamps.)

* * * * *

10:50 A. M.—Brrrrrrr.

Telephone.—"Mr. Blank, would you mind stepping over to your neighbor, Mrs. M——, and asking her if she said she used one or two cups of milk in the candy she wants me to make for the lawn fete?"

(This puts the agent to rout, as the Minister says he must leave the house.)

[Concluded next week.]

BEAR IN MIND that your happiness or your misery is very much of your own making. You cannot create spiritual sunlight any more than you can create the morning star; but you can put your soul where Christ is shining. Keep a clean conscience. Keep a good stock of God's promises within reach. Keep a nightingale of hope in your soul that can sing away the dark hours when they do come.—T. L. Cuyler.

Church Kalendar



Sept. 24—Saturday. Ember Day.
 " 25—Eighteenth Sunday after Trinity.
 " 29—Thursday. St. Michael and All Angels.
 Oct. 2—Nineteenth Sunday after Trinity.
 " 9—Twentieth Sunday after Trinity.
 " 16—Twenty-first Sunday after Trinity.
 " 18—Tuesday. St. Luke, Evangelist.
 " 23—Twenty-second Sunday after Trinity.
 " 28—Friday. SS. Simon and Jude.
 " 30—Twenty-third Sunday after Trinity.

KALENDAR OF COMING EVENTS.

Sept. 27—Conf. of Church Workers Among Colored People, Cleveland.
 " 28—Nat'l Conv. B. S. A., Nashville, Tenn.
 Oct. 5—Opening Session General Convention, Cincinnati.
 " 11—Meeting of the Sunday School Federation, Cincinnati.
 " 12—Opening of the Sunday School Convention, Cincinnati.
 " 20—Social Service Workers, Cincinnati.
 31—Nov. 4—Ann. Meeting of Nat'l G. F. S. at Buffalo.

MISSIONARIES HOME ON FURLOUGH.

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York.]

CHINA.

SHANGHAI:
 BISHOP GRAVES,
 The Rev. R. C. WILSON of Zangzok,
 The Rev. G. F. MOSHER of Wusih,
 Mr. MONTGOMERY H. THROOP, of St. John's University, Shanghai.

HANKOW:
 BISHOP ROOTS. JAPAN.

TOKYO:
 BISHOP MCKIM.
 The Rev. C. H. EVANS of Mayebashi.

KYOTO:
 BISHOP PARTRIDGE. CUBA.

BISHOP KNIGHT.
 THE PHILIPPINES.

BISHOP BRENT.
 PORTO RICO.
 BISHOP VAN BUREN.

Personal Mention

THE REV. FREDERICK SHERMAN ARNOLD, for the past three years connected with Christ Church, Poughkeepsie, N. Y., has accepted a call to become rector of St. Thomas' Church, Brandon, Vt., and will begin his new duties on October 1st.

THE REV. R. M. W. BLACK, rector of Grace Church, Memphis, Tenn., has changed his street address to No. 514 Beale Avenue.

THE ADDRESS of the Rev. J. GILMER BUSKIE has been changed from Goldsboro, N. C., to Baton Rouge, La., and all correspondence should be addressed to St. James' Rectory at the latter city.

THE REV. FRANKLIN DAVIS has resigned the work at Mt. Sterling, Ky., and has accepted the rectorship of the Church of the Covenant, Junction City, Kan.

THE REV. F. W. B. DORSET, late rector of St. Andrew's, Grenada, B. W. I., has been appointed to the rectorship of the Church of Our Saviour, Montoursville, Pa. Mr. Dorset was thirteen years in Grenada, rector of St. Andrew's Church, is a student of Durham University and fellow of the Royal Geographical Society, England.

THE REV. WILLIAM H. EASTHAM has become rector of St. John's Church, Clyde, N. Y., officiating there for the first time on Sunday, September 11th.

THE REV. CHARLES J. FRENCH has resigned the rectorship of the Church of the Resurrection, Fern Bank, Ohio, on account of impaired health, and will remove to New York City about October 15th. Address: "The Westerfield," 610 West 116th street.

THE REV. HENRY GIBBS of Belleville, Ill., will serve as missionary at St. Luke's Church, Georgetown, St. Paul's, Fairview, and St. Matthias', Ambridge, diocese of Pittsburgh, beginning his work on the first Sunday in October. His post-office address will be Georgetown, Beaver County, Pa.

THE REV. GEORGE R. HEWLETT has resigned the curacy of the Church of the Redeemer, Chicago, to take charge of St. James' Church,

Skaneateles, N. Y., assuming his new duties on October, 5th.

AFTER the 20th inst. the address of the BISHOP OF INDIANAPOLIS will be 1549 Central Avenue, Indianapolis, Ind.

THE REV. ALFRED IZON of the diocese of Pittsburgh, will become curate at St. John's, Youngstown, Ohio.

THE ADDRESS of the Rev. DR. WILLIAM T. MANNING is changed from Babylon, L. I., to 27 West Twenty-fifth street, New York City.

THE REV. WILLIAM D. MANROSS, who has been in charge of Grace Church, Vineyard Haven, Mass., has resigned in order that he may take up work among the Indians of Western New York.

THE ADDRESS of the Rev. SAMUEL A. B. MERCER is 2735 Park avenue, Chicago, Ill.

THE REV. W. W. RAYMOND of Baldwinsville, N. Y., is to serve temporarily the vacant parish at Christ Church, Corning, diocese of Western New York, in place of the Rev. W. C. Roberts, resigned.

THE REV. W. BURTON SUTHERN, of Fayetteville, N. C., has accepted a call to the rectorship of St. Mark's, Wilmington, N. C., and will take charge October 1st.

THE REV. SAMUEL E. THOMPSON has assumed the rectorship of Grace Church, Mansfield, Ohio.

AFTER September 29th the address of the Rev. WALTER S. TROWBRIDGE will be 614 Franklin Street, Michigan City, Ind.

THE REV. WILLIAM THURBER WOOD has resigned St. Paul's Church, Washington, N. C. (diocese of East Carolina), and has entered upon his duties as priest in charge of St. Mary's Church, Palatka, Fla. Address 811 Lemon street, Palatka.

THE VEN. W. W. STEEL, Archdeacon of Havana, may be addressed during October at Ardmore, Pa., care of Mr. Effingham Perot.

ORDINATIONS.

DEACONS.

CHICAGO.—On Sunday, September 18th, at SS. Peter and Paul's Cathedral, Chicago, by the Bishop of the diocese, FLOYD ERWIN BERNARD. The candidate was presented by the Very Rev. W. T. Sumner, and the Bishop was the preacher. Mr. Bernard has not been assigned definite work, but is in temporary charge of St. George's Church, Grand Crossing, Chicago.

DIED.

HOOVER.—At eventide on September 3, 1910, at Waverly, Iowa, HENRY STAUFFER HOOVER, senior warden of St. Andrew's Church since 1869, in his eighty-third year.

"Those Thou keepest always see
 Light at evening-time."

TALMADGE.—At his home in Plymouth, Conn., on September 1, 1910, in his 77th year, EDWIN MITCHELL TALMADGE, for many years senior warden of St. Peter's parish.

"In the communion of the Catholic Church, in the confidence of a certain faith."

WALKER.—Entered into rest, at his summer home, Wequontising, Mich., September 2, 1910, EDWIN WALKER, in the 84th year of his age, a member of the Chicago bar, and a communicant of Grace Church.

"Christ's faithful soldier and servant unto his life's end."

WRIGHT.—On Sunday morning, August 14, 1910, at her residence, Lansdowne, Pa., PRISCILLA ANNE, wife of the late Edmund WRIGHT.

"Grant her eternal rest, O Lord, and let perpetual light shine upon her."

MEMORIALS.

JAMES RIDDLE SHALER.

After a long illness, borne with unwavering patience and cheering faith, COLONEL SHALER quietly passed to rest in Ocean City, N. J., September 7th. The funeral services were held in Christ Church Cathedral, St. Louis, on Saturday, September 10th, the Rev. Dean Davis officiating. Colonel Shaler, through a long and active life, was a devout and earnest worker in and for the Church. For many years he was a vestryman of Christ Church, St. Louis, and superintendent of the Sunday school. Moving from place to place, and spending the last year of his active life as superintendent of the Panama Railroad, he was always interested in the Church; and when at places where there was no church, he himself gathered all he could, and as lay reader conducted the services and taught the children. In his last will, the Church he had so faithfully served was not forgotten. To Christ Church, Chattanooga, with which he had been connected, he left a bequest of \$1,000; to St. Luke's Hospital, St. Louis, \$3,000; and to the General Clergy Relief Fund (widows and orphans), \$5,000.

Requiescat in pace. J. S. B. H.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

PRIEST wanted, good Catholic, for small country parish. Address HUGH, LIVING CHURCH, Milwaukee.

NEW ENGLAND city parish requires at once the services of a young man, single and in priest's orders, as assistant minister. Salary \$1,000. Address N. E. C., THE LIVING CHURCH, Milwaukee.

ASSISTANT PRIEST wanted, city parish. A \$1,400; furnished rooms; fees. Address RECTOR St. PAUL'S, Syracuse, N. Y.

POSITIONS WANTED.

ORGANIST AND CHOIRMASTER, thoroughly qualified to train boys' voices, desires change, account of climate. Fifth year present position. Churchman; single; energetic; choral director; three-manual organ. Good salary, field for teaching essential. First-rate references. Address CONCERT ORGANIST, care LIVING CHURCH, Milwaukee.

ANTED, by an experienced rector, a parish which believes its greatest need is to have "A man sent from God" as its rector, and which, also, believes that both Evangelical and Sacramental Grace are necessary for the upbuilding of Christ-like character. Apply RECTOR, care LIVING CHURCH, Milwaukee.

YOUNG AMERICAN GENTLEWOMAN, twelve years' residence in England, musical, good reader, good needlewoman, desires position as Companion or Nursery Governess. Address B, care LIVING CHURCH, Milwaukee, Wis.

RECTOR of Chicago parish recommends as parish visitor, a Churchwoman of large experience and ability. Unexceptional references. Chicago or West preferred. X. Y. Z., LIVING CHURCH, Milwaukee.

ORGANIST-CHOIRMASTER desires change. Good organ and teaching field essential. Experienced with boys and large mixed choirs. Exceptional testimonials. T. O., LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER desires change; boy or mixed choir, recitals, etc. Good organ essential. Address DOUGLAS, care LIVING CHURCH, Milwaukee.

A POSITION wanted to teach in school or private family. Excellent testimonials from former patrons. Address MISS MEDLEY, Houston, Virginia.

POSITION desired by Churchwoman, companion to invalid; would act as housekeeper. Address CHURCHWOMAN, LIVING CHURCH, Milwaukee.

LADY wishes place as Companion, Managing Housekeeper or Mother's Helper. References exchanged. MANAGER, LIVING CHURCH, Milwaukee.

CHURCHWOMAN desires position as matron of institution; would act as substitute. Address MATRON, LIVING CHURCH, Milwaukee.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY by a Churchwoman trained in English Sisterhoods. MISS L. V. MACKRILL, Chevy Chase, Md. N. B. Miss Mackrill sailed for England June 29th, to return about October 1st. The workroom will be closed during that time.

UNLEAVENED BREAD.

PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. THE SISTERS OF ST. MARY, St. Mary's Convent, Peekskill, N. Y.

COMMUNION BREADS and Scored Sheets. Circular on application. Address MISS A. G. BLOOMER, Lock Box 173 Peekskill, N. Y.

PRIESTS' HOSTS; people's plain and stamped wafers (round). ST. EDMUND'S GUILD, 883 Booth Street, Milwaukee.

PARISH AND CHURCH.

ORGANISTS and choirmasters trained to fill responsible positions. Correct method for boys' voices. Positions filled. For particulars address JOHN ALLEN RICHARDSON, Organist and Choirmaster, St. Paul's Church, Madison Avenue and Fiftieth Street, Chicago.

TRAINING SCHOOL for organists and choir-masters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first Street, New York.

ORGANS.—If you desire an Organ for Church school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

THE Church Training and Deaconess' House, Diocese of Pennsylvania, trains women as Deaconesses, Missionaries, or Parish Workers. Opens October 12th. Address ADMISSION COMMITTEE, 708 Spruce Street, Philadelphia.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

HEALTH AND SUMMER RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern: homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

FOR RENT, season 1910-11, handsomely furnished cottage, seven rooms and bath. Stove heat, electric lights, city water. Rent \$500. Address W. B. CHITTENDEN, Daytona, Fla.

FLORIDA HOMES.

RALLY TROPICAL FLORIDA. At extreme southern end of peninsula, where tropical fruits grow safe from frosts or freezes, where summers are pleasant and winters delightful. Perfect health. Pure water. Constant breezes from Gulf or Ocean. Ten-acre plots for home-seekers. Speculators not wanted. TROPICAL FRUIT COMPANY, Modello, Dade Co., Florida.

PUBLIC ACCOUNTANTS.

JOHN VAUGHAN, C. P. A.,
CERTIFIED PUBLIC ACCOUNTANT,
PITTSBURGH, PA.

MISCELLANEOUS.

ONE or two Lady Boarders wanted, in a country village. Address E. A. R., LIVING CHURCH, Milwaukee.

APPEALS.

SECOND-HAND HAND ORGAN NEEDED.

If you desire to help earnest Church workers, here is a splendid opportunity.

Grace Church, Carthage, N. Y., is a struggling Church, poor financially, but putting forth heroic efforts for good results. We greatly need an organ; we would receive very gratefully a good second-hand organ suited to our need. Will some strong church or wealthy Churchman come to our aid?

Kindly communicate with the rector of the parish, the Rev. F. W. FEARY.

URGENT NEEDS IN IDAHO.

The government sanitation laws have compelled me to make improvements in our Indian Church school at Ross Fork, Idaho. Also the church, which was wrenched by storm, had to be fixed and a heating plant put in the school. I need at least \$2,500 to meet this necessary demand. Who will help me in this work for a needy and pitiful people seeking after Christianity?

St. Luke's Hospital, Boise, Idaho, has been crowded with sufferers and is doing a great work, but to carry it on successfully we must have a contagious ward. An adjacent cottage on the same block can be gotten at \$5,000. Who will help me in this good work for the sick? Send contributions to BISHOP FUNSTEN, Boise, Idaho.

NOTICES.

THE PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS.

The national, official and incorporated society is the GENERAL CLERGY RELIEF FUND, which name is now the legal title for the old and much longer name. The only means of pen-

sion and relief in sixty-five dioceses and missionary jurisdictions.

Kindly remember in wills with legacies and bequests, and with gifts and offerings.

ALFRED J. P. McCLOURE, Treasurer,
Church House, Philadelphia.

CHURCH EXTENSION FUND OF THE DIOCESE OF SOUTHERN VIRGINIA (INC.).

Organized for the purpose of general Church Extension in Southern Virginia, its special work being in the undeveloped territory of the Diocese; the assistance of non-self-supporting parishes; missionary work in the mountain section; and work among the colored people of the Diocese. Donations and bequests for this work, which are solicited and will be gratefully received, should be made to "The Church Extension Fund of the Diocese of Southern Virginia, Inc." Contributors can indicate the special work their contributions shall be applied to.

W. E. MINGEA, Treasurer,
Abingdon, Virginia.

CHURCH LEAGUE OF THE BAPTIZED.

A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the \$5,000,000 Commission. For particulars please communicate with the president of the League.

MISS LOUISE WINTHROP KOUES,
507 North Broad Street, Elizabeth, N. J.

THE AMERICAN CHURCH UNION.

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BOOKS RECEIVED.

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

HOUGHTON, MIFFLIN & CO. Boston.

In the Catskills. Selections from the Writings of John Burroughs. With illustrations from photographs by Clifton Johnson. Price, \$1.50 net.

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DODD, MEAD & CO. New York.

The Christ-Child. By Ida Prentice Whitcomb and Sara E. Grosvenor. Price, \$1.00 net.

THE SUNDAY SCHOOL TIMES CO. Philadelphia.

Getting and Holding: How to Get, Teach, and Entertain a Sunday School Class. For Sunday School teachers and those who ought to be. By William H. Hamby. Price, 50 cents net.

THE MACMILLAN CO. New York.

Selections from the Old Testament. By Fred Newton Scott, Professor of Rhetoric in the University of Michigan. Price, 25 cents net.

G. P. PUTNAM'S SONS. New York.

Cambridge Greek Testament for Schools and Colleges. General Editor: R. St. John Parry, B.D., Fellow of Trinity College. *The Epistle of Paul the Apostle to the Galatians.* Price \$1.00 net.

AMERICAN BOOK CO. New York.

Introduction to Political Science. By James Wilford Garner, Ph.D. Price, \$2.50.

MOFFAT, YARD & CO. New York.

What is Socialism? By Reginald W. Knauff-man. Price, \$1.25 net.

LOTHROP, LEE & SHEPARD CO. Boston.

Dare Porter at Star Ranch; or, The Cowboy's Secret. By Edward Stratemeyer. Price \$1.25.

At the Home Plate. By Albertus T. Dudley. Price \$1.25.

A Little Maid of Boston Town. By Margaret Sidney. Price \$1.50.

The Crimson Ramblers. By Warren L. El-dred. Price \$1.50.

Hester's Counterpart. By Jean K. Baird. Price \$1.25.

CONSTABLE & CO., LTD. London.
Poems. By Frederick George Scott.

PAPER-COVERED BOOKS.

Hero Stories of the Old Testament. Prepared by the Sunday School Commission, Diocese of New York. First Year, Part One. [Published for the New York Sunday School Commission by The Young Churchman Co., Milwaukee, Wis.] Price 6 cents.

Teachers' Notes on Hero Stories of the Old Testament. Prepared by the Sunday School Commission, Diocese of New York. First Year, Part One. [Published for the New York Sunday School Commission by The Young Churchman Co., Milwaukee, Wis.] Price 25 cents.

Building Your Boy: How to Do it. How Not to Do it. By Kenneth H. Wayne. [A. C.

McClurg & Co., Chicago.] Price, 50 cents net.

PAMPHLETS.

The Pulaya Question in the Anglican Church, Kottayam in Travancore, South India. The Correspondence on the Subject with the Bishop, and the Church Committee, in 1907 and 1909. The Bishop's Two Decisions, and a Review of the Last Decision. In Three Parts. [MaLayala Manorama Press, Kot-tayam, 1910.]*The Unfinished Task of the Reformation*: An Open Letter to Protestants. By Peter Ainslie. [Temple Seminary Press, Baltimore, Md.]*Year Book and Directory*, St. Paul's Church, Steubenville, Ohio. [Printed for the Parish.] Price 10 cents.

The Church at Work

MEMORIALS AND BEQUESTS.

A STATUE of St. Paul was recently placed in a canopied niche specially designed for it in the main entrance of the new St. Paul's

CARVING AT ST. PAUL'S CHURCH,
NORWALK, OHIO.

Williams, daughter of the late Hon. Reuel Williams, once United States senator from Maine.

This memorial of oak has been given by members of the family of the late Miss Williams. The screen is made from drawings of the American Seating Co. In style it is of Perpendicular English Gothic. It is of lofty, massive, and graceful proportions, and while not obscuring the view of the choir and sanctuary within, it adds to the perspective effect of the chancel. It is a decided addition to the interior of the church, and goes far towards completing a structure of acknowledged excellence of design. The sermon on this occasion was preached by the Rev. Samuel Upjohn, D.D., rector of St. Luke's Church, Germantown, Philadelphia, and from 1868 to 1883 rector of St. Mark's.

ON SEPTEMBER 8TH, in St. Cuthbert's Chapel, MacMahan, Maine, the Rev. George S. Pine dedicated a set of altar ornaments—cross, Eucharistic and vesper candlesticks—in memory of the late Charles Tileston Whittemore, priest, and Alice Griffith, his wife. These ornaments are the gift of some of the summer residents of MacMahan Island, who remember gratefully the saintly beauty of the two lives in whose memory they are offered. The gifts were carved in wood by Mr. Kirchmayer, of Ross & Co., East Cambridge. They are overlaid in shaded gold-leaf, and their depth and richness of tone give the effect of solid bronze. They were designed by Cram, Goodhue & Ferguson of Boston.

BY THE WILL of Mrs. Marietta A. Rust, a trust fund of \$5,000 is given to St. John's Church, Saginaw, Mich., the income from which is to be paid to St. John's for use as the vestry may determine. A provision in the codicil is for a \$5,000 trust fund to be known as the Amasa Rust Memorial Fund, the income from which is to be used for maintaining the parish house in repair. In the event of the destruction of the parish house by fire, the proceeds of the fund are to be devoted to the maintenance of the physical property of the church building.

THE WILL of the late Mrs. Sarah T. Zabriskie has just been probated in Newport, R. I. The public bequests include \$1,000 to the Zabriskie Memorial Church of St. John the Evangelist, Newport, and \$1,000 to the St. Columba's Chapel (Berkeley Memorial) at Middletown. To the rector, wardens, and vestry of the Church of the Transfiguration, New York, is given \$10,000; to the Domestic and Foreign Missionary Society, \$5,000. The St. Mary's Free Hospital for children at New York receives \$1,000, and the House of Mercy, New York, \$1,000.

SIX VESPER LIGHTS and an altar cross were blessed on the Fifteenth Sunday after Trinity at St. John the Baptist's mission of St. Stephen's parish, McKeesport, Pa., by the Rev. Lewis N. Tucker, rector of St. Stephen's, who made an instructive address on the ornaments of the church. The gifts were made by Mr. and Mrs. Thomas Harrington in memory of their son.



SANCTUARY OF ST. CUTHBERT'S CHAPEL, MAC MAHAN, MAINE.

Church, Norwalk, O. (the Rev. Arthur Dumper, rector). The statue is about four feet high, is the work of Lee Lawrie, sculptor, a pupil of the late Augustus St. Gaudens, and is carved in Indiana limestone to correspond with the trim-stone of the church building. It is a gift to the parish by the architects of the church, H. M. Congdon & Son.

THE SECOND celebration of the Eucharist on Sunday morning, September 4th, in St. Mark's Church, Augusta, Maine, was the occasion of the dedication of the rood screen just completed in memory of Miss Ann M.

AS A MEMORIAL to the late Rev. Elmer R. Earle it is proposed to purchase either an altar or a new Communion set of excellent quality for the church at McCook, Neb. A committee has the matter in charge, of which the Rev. A. J. R. Goldsmith is treasurer.

PAROCHIAL IMPROVEMENTS.

THE PLANS for the building of the new church at Highland Park, Mich., are now well advanced, bids have been received and canvassed and it is expected that construction will be entered upon shortly. Excavation for the structure is completed. The church will be located on Glendale avenue. The town is growing rapidly and any reasonable effort cannot fail to be rewarded by gratifying success. But the present financial resources of St. Alban's are limited and it is largely due to the splendid support received from many generous Churchmen of the diocese that the plans for the first church are made feasible. Services are now being held in a rented hall.

EXTENSIVE improvements are to be made at once to the Church of the Redeemer, Lower Merion, Pa., and the sum of \$30,000 is available for the work. The church will be extended on the west side so as to provide additional seating capacity for about 200 people, and beyond this there will be a narthex. There are a number of memorials in the church, among them a metal rood-screen in which are many precious stones, and in the churchyard is a Celtic cross, said to be the first erected in this country.

MENTION WAS made in a recent issue of the turning of the sod for the foundations of the Church of the Resurrection in the important college town of Starkville, Miss. The foundations have been laid and the walls reared almost to the floor line. For the present, lack of funds has necessitated a suspension of building operations, but work will be resumed as soon as sufficient funds are available. About \$6,000 more will be required to complete the structure.

THE CORNERSTONE of the new edifice for Grace Church, Norwood, Mass. (the Rev. Charles H. Brown, rector), will be laid by the Bishop of the diocese on Saturday, October 1st. This parish, only a short time ago a mission, has been growing rapidly of late.

THE NEW rectory connected with St. Paul's Church, Brockton, Mass., is nearly completed and the rector and his family will take possession in a few weeks.

THE RECTORY at Peabody, Mass., is nearing completion and will be occupied shortly.

CONDITION OF THE CHURCH IN THE DIOCESE OF PENNSYLVANIA.

THE JOURNAL of the 126th convention of the diocese of Pennsylvania has just been issued by the secretary, the Rev. Thomas J. Garland, and with the carefully compiled appendices containing the reports of parishes and institutions, makes a volume of 470 pages. This year the triennial statistics of the diocese are of course included, and they contain some interesting and suggestive information. There are, including the two Bishops, 290 clergy connected with the diocese, a gain of six over 1909, but of these 52 (9 engaged in teaching) are without cure, which is a larger number than appears on the active list of thirty of the dioceses of the American Church. In the list, however, there are only eleven deacons, five less than last year, which certainly emphasizes the need for some measure that will restore the diaconate as a factor in our ministry. The offerings and contributions for 1910 were \$1,786,525, a substantial gain over last year, and for the three years almost five millions of dollars, of which \$510,872, or more than the tithe, went to missions outside the diocese. The total capital invested in endowments, diocesan, parochial,

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Philadelphia

and for the support of the nineteen institutions of all sorts, is estimated at a little under nine millions.

When we come to statistics of work, the figures are not so gratifying. There is a falling off in the number of baptisms, both infant and adult, from a total of 4,336 in 1908 to 4,057 in 1910. Confirmations, which gained in 1909 over 1908 by 150, have decreased 200, or fifty less than the year before last, and there are 1,675 less communicants reported, which probably only means that a number of parish lists have been revised. There is a reduction in the number of marriages from 1,386 to 991. How far the decline in baptisms and marriages is due to social conditions which are general throughout the land, and how far to the state of the Church locally, would be hard to say.

THE BROTHERHOOD CONVENTION.

ARRANGEMENTS are about completed for the Brotherhood convention, which opens at Nashville on the 28th inst. Late additions to the programme include two devotional addresses by the Rev. Fr. Hughson, O.H.C., and the Bishop of Georgia. The speakers at the public mass meeting will be Robert H. Gardiner, Courtenay Barber, the Rev. Beverly Warner, D.D., of New Orleans, Fr. Hughson, O.H.C., and the Bishops of Tennessee, Chicago, and Kentucky. There will be a great memorial service for James L. Houghteling with addresses by Bishop Anderson, Gifford Pinchot, and Professor H. A. Sill of Cornell.

NATIONAL G. F. S. TO MEET AT BUFFALO.

MEMBERS and associates of the Girls' Friendly Society are looking forward to the meeting of the G. F. S. of America, to be held in Buffalo, N. Y., October 31st to November 4th inclusive. The meetings for members will be held in St. Paul's parish house, and those for the associates will be held in Trinity parish house. A pleasurable event of the week will be a reception at the See House by Bishop and Mrs. Walker, who are both greatly interested in the work of the society, which now includes, in America, a membership of 37,000 and in the diocese of Western New York a membership of 1,850. The officers of the diocesan branch are: President, Mrs. Robert Matthews, Rochester; vice-president, Mrs. Sheldon Viele, Buffalo; second vice-president, Miss Martha Wood, Rochester; Secretary, Miss Harriet Bull, Buffalo; Treasurer, Mrs. James M. Harrison, Rochester. The president has received notice of the formation of a new branch in St. Paul's parish, Holley.

RECENT DEATHS AMONG THE LAITY.

HENRY STAUFFER HOOVER, senior warden of St. Andrew's Church, Waverly, Iowa, since 1869, departed this life on September 3d in the 83d year of his age. Mr. Hoover loved the Church, and was a generous giver. He was for many years superintendent of the Sunday school. No man was more loved in the community or noted in the county as always doing and standing for the right. He was a man of ability, and his great strength was in his gentleness. He was married in 1859, and he and his wife have lived on the same spot since then. Mr. and Mrs. Hoover and Dr. and Mrs. Jones, the parents of the Rev. James Clarence Jones, rector of St. Mary's Church, Brooklyn, N. Y., were the organizers of the parish, and Mr. Hoover was the last charter member of the vestry.

A SERIOUS loss has been sustained by the diocese of Virginia in the death of Mrs. Isobel S. Bryan, the widow of Joseph Bryan, perhaps Virginia's most prominent Churchman, who preceded her less than two years ago, which took place at "Laburnum," her home near Richmond. Mrs. Bryan's work was done

unostentatiously, but was widespread, not being confined exclusively to the Church, but includes many other philanthropic activities. The funeral took place from Emmanuel Church, Henrico, on the afternoon of September 15th, the service being conducted by Bishop Gibson, Tucker, and Randolph and the Rev. John Moncure, D.D., of Richmond.

THE CHURCH in Philadelphia has lost a distinguished layman in the death of William Alexander Lambertson, A.M., Litt.D., professor of Greek in the University of Pennsylvania. Prof. Lambertson was a communicant and vestryman of St. Philip's Church, and represented the parish as one of its lay deputies in the diocesan convention and also in the convocation of West Philadelphia. His funeral, held on Monday, September 12th, was conducted by the Rev. Clarence W. Bispham, rector of St. Philip's, assisted by the Rev. Fleming James, Ph.D., a former pupil.

SIDNEY BANCROFT, an active member of Christ Church, East Orange, N. J., died at his home Monday, September 12th, aged 61 years. Funeral services were held in the parish church on Thursday morning. Mr. Bancroft was of English parentage and was born on Staten Island. The surviving members of his family are his widow, a sister, Mrs. William Reid, of Brooklyn, and two children, Harold Sidney Bancroft and Dr. Mabel H. F. Bancroft of East Orange.

WORD WAS received in Brooklyn that the well-known organist, Dr. William N. Pilcher, died of apoplexy in Kansas City on Wednesday, September 14th. Dr. Pilcher was for some years connected with the Epiphany, Tompkins avenue. He had gone to visit his mother and was to have given an organ recital on the evening following his death.

ST. JOHN'S CHURCH, Gloucester, Mass., has just lost by death one of its most active workers, Edward Harry Clegg, who had been senior warden for a long time.

PUZZLED

Hard Work, Sometimes, to Raise Children

Children's taste is oftentimes more accurate, in selecting the right kind of food to fit the body, than that of adults. Nature works more accurately through the children.

A Brooklyn lady says: "Our little boy had long been troubled with weak digestion. We could never persuade him to take more than one taste of any kind of cereal food. He was a weak little chap and we were puzzled to know what to feed him on.

"One lucky day we tried Grape-Nuts. Well, you never saw a child eat with such a relish, and it did me good to see him. From that day on it seemed as though we could almost see him grow. He would eat Grape-Nuts for breakfast and supper, and I think he would have liked the food for dinner.

"The difference in his appearance is something wonderful.

"My husband had never fancied cereal foods of any kind, but he became very fond of Grape-Nuts and has been much improved in health since using it.

"We are now a healthy family and naturally believe in Grape-Nuts.

"A friend has two children who were formerly afflicted with rickets. I was satisfied that the disease was caused by lack of proper nourishment. They showed it. So I urged her to use Grape-Nuts as an experiment and the result was almost magical.

"They continued the food and to-day both children are well and strong as any children in this city, and, of course, my friend is a firm believer in Grape-Nuts for she has the evidence before her eyes every day."

Read "The Road to Wellville," found in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

FOR THE

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CINCINNATI, O., Oct. 5 to 26, 1910

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Note on the Music.
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With 24 Illustrations from photographs by the Author.

This is just from the press of A. R. Mowbray & Co., and is published as a preliminary to the Passion Play of 1910. Both by reason of its attractiveness, its compact form, and its well-written matter, the book is the best introduction to the Passion Play for the present year that can be obtained.

If you expect to see the Play, you cannot afford to be without this book. If you must remain at home, the book will give you the best idea of what others are seeing and talking about.

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NORTH CAROLINA COLORED CONVOCATION.

THE COLORED convocation of the diocese of North Carolina held its annual gathering in Charlotte, N. C., September 7th to 12th. The meeting was well attended, every mission being represented. Bishop Cheshire was present part of the time; Archdeacon H. B. DeLany presided. Reports from the various missions were encouraging and showed improvement over last year. The Woman's Auxiliary has done good work the past year, through the Woman's branch, the Junior Auxiliary, and the Baby branch. They will send over \$135 for the United Offering. A resolution was unanimously adopted on the subject of Negro Bishops, as follows:

"WHEREAS, The time of meeting of the General Convention is near at hand, when this great question will again come up for consideration; therefore be it

"Resolved, That we, the colored convocation of the diocese of North Carolina, duly assembled in annual session, in the Church of St. Michael and All Angels, Charlotte, N. C., do declare that we are unequivocally in favor of a missionary jurisdiction or districts for the negro race, with a negro Bishop, and that we do not, in any sense, favor a Suffragan Bishop for the work among the negroes.

"Resolved, That we will patiently bide the time, but we do earnestly appeal to the General Convention, particularly to our Right Reverend Fathers in God, that they will give this subject the prayerful and godly consideration which it deserves, as we are well assured that this plan only will meet the existing conditions of our people."

IMPORTANT LEGISLATION AT OLYMPIA CONVOCATION.

THE CONVOCATION of the district of Olympia was held in St. Mark's Church, Seattle, Wednesday, September 14th, and by unanimous vote perfected diocesan organization. Without dissent the Rt. Rev. F. W. Keator, D.D., was elected Bishop. The clerical deputies elected to the General Convention were: The Rev. R. J. Arney, Kent; Rev. C. Y. Grimes, Tacoma; Rev. E. V. Shayler, Seattle; Rev. W. J. Dixon, Chehalis.

The Bishop reported that more than \$50,000 had been raised for the Episcopal Endowment fund, a small portion being in the form of interest-bearing notes from some parishes and missions.

The question of changing the name of the new diocese will be voted upon at the diocesan convention next May, even though there seems to be unanimous sentiment in calling it the diocese of Puget Sound.

The convention voted in favor of the Preamble and against Suffragan Bishops.

BISHOPS OF LONDON AND GLASGOW AT MONTREAL.

A LARGE number of clergy and laymen were present at the Windsor station, Montreal, Thursday morning, September 15th, to greet the Right Rev. A. F. Winnington-Ingram, Bishop of London, and the Right Rev. Ian Archibald Campbell, Bishop of Glasgow, on the arrival of the train from Halifax. These prelates had come up to be present at the meeting of the convention of the St. Andrew's Brotherhood, which opened in Montreal on the evening of the 15th, with a great public meeting in the Arena. As the Bishops stepped out of the railway carriage, the bells of St. George's Church, close by, burst into a joyous peal. The Bishop of London went off in an automobile with Bishop Farthing of Montreal, with whom he was to stay during his visit, and the Bishop of Glasgow with the Rev. Paterson Smyth, rector of St. George's Church, who was his host, at St. George's rectory. The Bishop of Glasgow said how much he was pleased with all that

he had seen in Canada. The loyalty and patriotism of Canadians seemed to be a surprise to him. He said, too, how grateful he felt for the welcome which the thousands of emigrants from Scotland, who weekly leave its shores, receive in Canada. The Bishop of London was the most prominent speaker at the opening meeting of the Brotherhood. The business sessions of this, the seventeenth annual convention of the Canadian branch, were held in St. George's parish hall.

MEMBERSHIP IN THE GENERAL CONVENTION.

FOR THE diocese of Georgia the Rev. James B. Lawrence of Americus will sit in place of the Rev. Charles H. Strong, D.D., who has gone abroad for his health, and Mr. William K. Miller of Augusta in place of Mr. H. C. Cunningham. From Pennsylvania the Rev. L. C. Washburn, D.D., will take the place of Dean Groton, whose health will not permit him to attend. From Easton the Rev. T. Bennington Barlow is substituted for Dean Rich and it is anticipated that a full delegation will be in attendance.

The following were elected in Olympia, in the expectation that the missionary district will be admitted as a diocese: clerical, Rev. Messrs. R. J. Arney (Kent), C. Y. Grimes (Tacoma), E. V. Shayler (Seattle), and W. J. Dixon (Chehalis).

ALBANY.

W. C. DOANE, D.D., LL.D., D.C.L., Bishop.
R. H. NELSON, D.D., Bp. Coadj.

Meeting of the Archdeaconry of Troy.

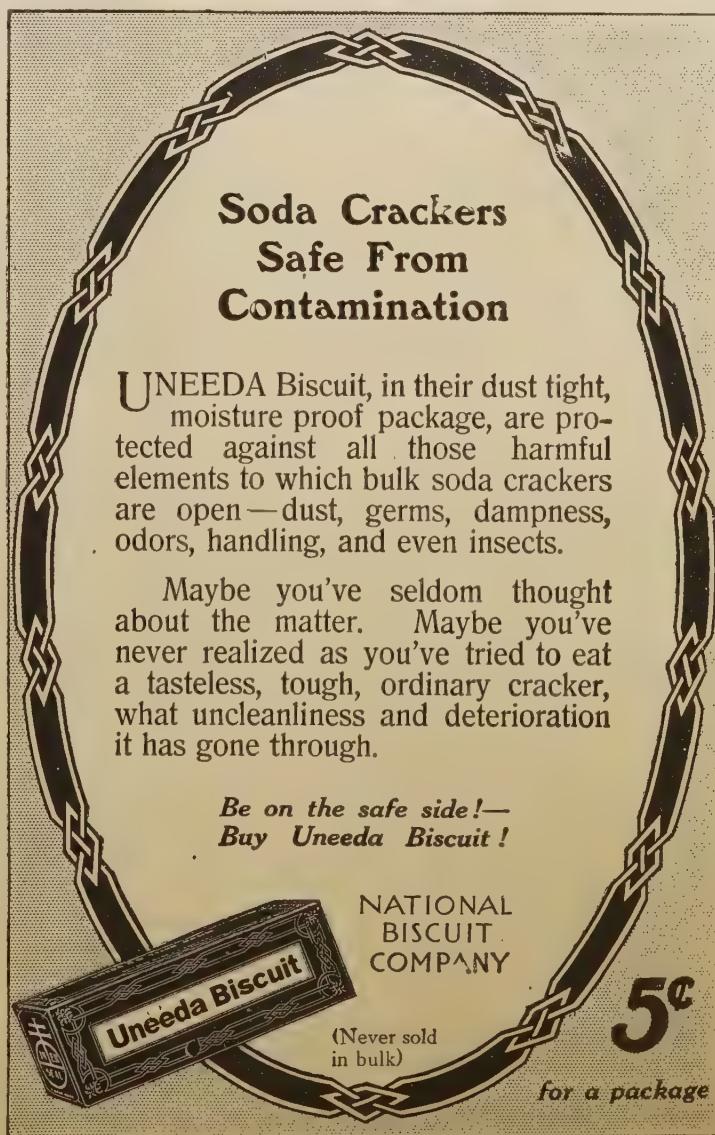
AN EXCELLENT attendance greeted the 103d regular meeting of the Troy Archdeaconry, which was held in Bethesda Church, Saratoga, September 12th and 13th. The several sessions began with a missionary meeting on Monday evening. The Archdeacon presided, and made the opening address; the Rev. H. E. Martin made an address on "Sanctity in Missions," and the Rev. Eugene Pierce, the new rector of Christ Church, Troy, had for his subject, "Enthusiasm and Practical Work in Missions." Tuesday morning was taken up with routine business and in the afternoon officers were elected. The Rev. Dr. Carey was again elected Archdeacon, the only change being the election of Mr. Charles E. Hanaman in place of Mr. G. A. Wells, as lay delegate on the Board of Missions. An essay on "Suffragan Bishops" was read by the Rev. D. Charles White of Hoosick Falls. The paper was scholarly and interesting, as were the words of the appointed speaker, the Rev. Dr. Nickerson.

ARKANSAS.

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ville, recently celebrated the forty-eighth anniversary of his ordination to the priesthood.

HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

Gifts to Holy Trinity Church, Centralia—Work for the Deaf.

HOLY TRINITY CHURCH, Centralia, has lately undergone a thorough renovation and repair. Two new windows have been presented by the Bishop and have been placed in the west end of the church. A number of ornaments were given, such as an altar desk, processional cross, and altar book. At a "Restoration" service recently held a vested choir was introduced for the first time. The sermon at this service was preached by the Rev. Walter C. Pugh of Sunbury, and addresses were made by the Rev. Harry Hartman of Shamokin and the Rev. Leroy F. Baker, general missionary of the diocese.

ON A RECENT tour through the diocese the Rev. Franklin C. Smielau, missionary to the deaf, held services at Lancaster, Steelton, and York. At Lancaster and Steelton there were celebrations of the Holy Communion and at the three services there was an attendance of ninety-five deaf-mutes. At the twenty-fourth convention of the Pennsylvania Society for the Advancement of the Deaf Mr. Smielau was in charge of the devotional exercises and took a prominent part in the meeting. He was elected a member of the board of managers of the society, to serve three years. The society controls a home at Doylestown for the blind, aged, and infirm deaf, which is entirely free from debt and at the present time shelters eighteen inmates, five of whom are blind, deaf, and dumb.

INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

Marriage of Rev. William Heilman.

THE REV. WILLIAM HEILMAN, rector of St. James' Church, Newcastle, was united in marriage on the morning of September 17th with Mrs. Pearl M. Carroll, daughter of the Rev. and Mrs. W. F. Manley of Dublin. The ceremony took place at Christ Church, Indianapolis, the Rev. James D. Stanley, the rector, officiating and also acting as celebrant at the Eucharist which followed.

KEARNEY.

A. R. GRAVES, D.D., LL.D., Miss Bp.

The Work at St. Luke's, Kearney—Other News.

AT THE monthly meeting of the vestry of St. Luke's, Kearney, September 14th the financial report showed the payment of \$880 on the church loan, and about \$275 on the pipe organ, leaving only one payment of \$262 to be made on the latter next year. New activities are planned for the coming year with great encouragement under the leadership of the rector, the Rev. Philip G. Snow.

AT THE recent convocation for the district held at Holdrege it was proposed to turn over the publication of the *Kearney Churchman* to the Rev. P. G. Snow, editor of *St. Luke's Parish Record*, a bright little paper started last February, and beginning October 1st the two publications will be merged, the size doubled, and the circulation extended.

DURING two days last week nearly one hundred students have enrolled at the Kearney Military Academy, and the outlook is good for many more before the week is finished, and there is a splendid outlook for a successful year.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

Plans for Work of the Louisville Laymen's League—Notes.

AFTER HAVING disbanded for the summer, the Louisville Laymen's League held the first

of the fall meetings on Thursday evening, September 15th, in the Sunday school room of Christ Church Cathedral. The former president, Mr. R. A. Robinson, presided. The coming convention of the B. S. A. in Nashville was discussed and arrangements made whereby a large number of members will attend in a body. The league is also planning the annual missionary mass meeting, to be held in Louisville, Sunday, October 16th. A special feature of the meeting this year will be the addresses which will be delivered by prominent members of the General Convention. Bishop Woodcock was present and spoke briefly on matters of local and general interest, and the special speaker of the evening was the Rev. Arthur E. Whatham, priest in charge of Trinity mission, Louisville, who gave an interesting account of the settlement work being carried on at Trinity Park and Playground.

ST. PAUL'S CHURCH, Louisville, was reopened on Sunday, September 18th, after having been closed for the past two months owing to work being done on the interior. The walls of the sanctuary and nave have been tinted and the entire church decorated in a pleasing color scheme, a great and much needed improvement.

IT IS A MATTER of sincere regret not only to the congregation of St. Paul's, Louisville, but to the Church throughout the diocese that the Rev. John Mockridge has felt obliged to resign his charge and accept the position of vicar of Trinity chapel, New York City. Mr. Mockridge's resignation does not take effect until November 15th. He is a deputy-elect to the General Convention and editor of the diocesan paper.

LONG ISLAND.

FREDERICK BUEGESS, D.D., Bishop.

Parochial Mission for Brooklyn Church.

ANNOUNCEMENT is made of a parochial mission in the Church of the Incarnation, Brooklyn, to begin on Saturday, November 12th. The Rev. Frank J. Mallett, rector of St. John's Church, Sharon, Pa., and an officer of the Society of Mission Clergy, will be the missioner. Incarnation Chapter of the Brotherhood of St. Andrew is actively engaged in the preparations for the mission.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Diocesan Auxiliary Meets at Bangor.

THE QUARTERLY meeting of the Maine branch of the Woman's Auxiliary, held at Bangor on September 12th and 13th, was one of the most successful ever held under such auspices in the diocese. At the corporate celebration the rector of the parish (St. John's), the Rev. L. W. Lott, assisted by the Rev. William Gardner of Cambridge, Mass., department secretary, officiated. The principal speakers were the Rev. W. S. Claborn of Sewanee, Tenn., who spoke tellingly of the work among the white mountaineers of his state, and the Rev. Mr. Gardner, who powerfully described the missionary crisis in heathen lands. The United Offering of the women of the diocese already amounts to over \$1,300.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

JOHN G. MURRAY, D.D., Bp. Coadj.

Clerical News Notes.

BISHOP COADJUTOR MURRAY, who with his family returned from his summer home at Emmitsburg on September 15th and is again settled for the winter in the episcopal residence in the Cathedral grounds, has resumed his regular office hours at the diocesan library. Most of the city clergy have also

BAKE-SHOPS KNEE-DEEP IN SEWAGE

Rather a Startling Announcement—But That Was the Condition of the Chicago Bake-shops After a Heavy Rain-storm—Where is Your Bread Baked?

Bakeries knee deep in sewage? Sounds rather startling, doesn't it? And yet this was the condition in which many Chicago bakeries were found by the health inspector after a rain storm. Do you buy your bread? If so, you will be interested in the following extract from the article by Burton J. Hendrick in *McClure's Magazine* for August:

"An inspection showed that there were about fifteen hundred bake-shops in Chicago, nearly all of them below the pavement-line. They were dirty, begrimed catacombs, heated with blazing red furnaces, thickly populated with white-garmented, pasty-faced, slow-moving figures. Sometimes the bakers not only baked but slept in these caverns. They also used them as a shelter for their personal pets—in one sixteen dogs were found. Naturally, it was not surprising that an impure air disease like tuberculosis found many of its victims here. The Health Commissioner created a mild panic when he demanded suddenly that the worst of Chicago's bake-holes be closed and their occupants move into the sunlight. Then came the familiar talk about 'personal liberty' a tyrannical bureaucrat was interfering with the bakers' 'constitutional rights.' Just then, however, an old-fashioned Chicago rain-storm set in, and the sewers backed water. Chicago learned that its 'staff of life' was being kneaded and baked by hard working men and women who were standing a foot or two in sewage."

Here is "food for thought." Of course there are clean bakeries and foul bakeries. There may be some doubt about ordinary bakeries, but when it comes to shredded wheat biscuit you know it is clean and pure and wholesome. It contains the entire wheat grain—not simply the white flour in the wheat kernel, which is mostly starch—but all the rich, muscle-making and brain-building material in the whole wheat grain, thoroughly cleaned, steam cooked, shredded and then baked crisp and golden brown, in a two-million-dollar sunlit bakery—the cleanest, finest bakery in the world. Two of these shredded wheat biscuits eaten for breakfast with milk or cream will supply all the strength needed for a half day's work and will keep one in healthy, vigorous condition. It is the only cereal breakfast food that makes wholesome combinations with fruit. Ask your grocer for it and give it a trial.

Religious Orders in the Anglican Communion

By the Rt. Rev. REGINALD HEBER WELLER, D.D., Bishop Coadjutor of Fond du Lac. Being the Hale Memorial Sermon for 1909. *Paper, 10cts.; by mail 12cts.*

Two literary foundations were created by the will of the late Bishop Hale: being for a single annual sermon, and for an occasional course of lectures. The foregoing announcement relates to the Sermon for 1909. Apart from its own intrinsic value, an extended appendix shows the numerical strength of Anglican Religious Orders and compares it with the strength of the Orders suppressed by Henry VIII., thus proving that there are more Anglican sisters to-day than there were at the time of the Suppression under Henry VIII.

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Milwaukee, Wis.

returned from their vacations and resumed their regular schedules of winter services.

THE REV. WILLIAM T. ELMER, a graduate of Trinity College, Hartford, Conn., and of the Berkeley Divinity School, who for the past nine years has been instructor in Latin and Greek at the Woodberry Forest high school, Orange, Va., has been appointed headmaster of the Boys' School of Old St. Paul's Church, Baltimore, and entered upon his duties at the opening of the school on September 15th. His assistants at the school will be Messrs. H. Augustine Miller and Marshall Forsythe.

MASSACHUSETTS.

W.M. LAWRENCE, D.D., LL.D., Bishop.

A Bishop's "Vacation" Illustrated—Personal.

AS ILLUSTRATING the busy life of a Bishop even when he may be considered as away enjoying his vacation, the case of Bishop Lawrence may be cited. Returning from the Edinburgh Conference, he and his family went immediately to Bar Harbor, where he reasonably might have been expected to be free of the cares of office for the rest of the summer. But on one Saturday lately he went down to Boston and thence to Edgartown, Martha's Vineyard, where he consecrated St. Andrew's church; then he went over to Nantucket, where he conducted a service; returned to the mainland and went to Whiteman on the following day, where he laid the cornerstone of the new church in that place.

THE REV. ALLEN GREENE, rector of St. Paul's Church, Peabody, who has been in a hospital for an operation, is making a good recovery and will be able to resume his duties in a short time. During his illness the services at St. Paul's have been conducted by the Rev. James L. Tryon, whose more active duties now are with the American Peace Society.

FATHER POWELL, S.S.J.E., of Boston has just returned from Hoosac, N. Y., whither he went to conduct a three-days' retreat. Father Field will not return to St. John's until late in October.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Resignation of Rev. C. M. Roome.

THE REV. CLAUDIOUS M. ROOME has tendered his resignation as rector of St. John's Church, Montclair. Mr. Roome was formerly curate at St. Luke's, Montclair, and at St. Luke's, Covent Avenue, New York City. Returning to Montclair, he ministered to St. John's mission, which met for services in a rented hall on Walnut street. When the present parish was organized he was elected rector, and the handsome stone church building was erected on Montclair Avenue. No action has been taken on the resignation.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Festival of the Guild of the Holy Cross.

THE ANNUAL festival of the Guild of the Holy Cross was observed at the Cathedral, Cleveland, on Holy Cross day, September 14th. The Bishop of Springfield, the chaplain of the guild, was celebrant at the corporate Communion at 7 A. M., and the Bishop of Ohio was the celebrant at the later service, at which the Bishop of Springfield preached. Following the second service, luncheon was served, after which took place the annual meeting of the council, the hearing of reports, and the election of trustee.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.

ALEX. MACKAY-SMITH, D.D., Bp. Coad.

Condition of Rev. Dr. W. M. Groton—Woman's Auxiliary Resumes Meetings.

THE DEAN of the Philadelphia Divinity School, the Rev. William M. Groton, D.D.,

is at Westerly, R. I., recuperating from his recent operation. Although much improved in health, Dean Groton has been compelled to give up attending the General Convention, and the first of the alternate delegates, the Rev. Louis C. Washburn, D.D., rector of old Christ Church, will go in his stead.

THE MEETINGS of the Woman's Auxiliary at the Church House, Philadelphia, which have been suspended during the summer, are now resumed, the first, under the direction of the Foreign committee, occurring last Saturday.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

State of the Church in the Diocese—B. S. A. Meets at Tarentum—Other Gatherings.

THE JOURNAL of the forty-fifth annual convention of the diocese has been issued. It shows that the clergy list is larger than in 1909, although there are several parishes and missions still awaiting the advent of rectors and missionaries. The number of baptisms and confirmations has not quite come up to those of last year, but the recorded communicants have increased by upwards of eight hundred. There has been a gain of well nigh three hundred pupils in the Sunday schools. There was an increase in diocesan contributions of over \$800, in missionary objects outside the diocese of over \$6,000, and in total contributions for all purposes of almost \$60,000. Two deacons and six priests were ordained during the year, an increase over the four deacons and two priests of the year before. The Sunday school mite box offering for foreign and domestic missions showed an increase, and the Woman's Auxiliary, Junior Auxiliary, and Babies' Branch all met their apportionments.

THE PITTSBURGH ASSEMBLY, B. S. A., held a meeting on September 15th at St. Barnabas' church, Tarentum. There was a goodly attendance, and there were present of the clergy the Rev. R. E. Schulz, chaplain of the Assembly; the Rev. H. G. Buisch, priest in charge of the parish, the Rev. Dr. Conant of Pittsburgh, and the Rev. L. N. Tucker of McKeesport. The last named clergyman made the address of the evening, having for his subject, "The Church and the Workingman."

A DELIGHTFUL and largely attended meeting of the Woman's Auxiliary was held at Foxburg on the 15th inst. A feature was the address of Mrs. J. H. B. Brooks of Oil City, who made an earnest plea for the United Offering and for the use of the mite chest. A collection was afterwards served on the lawn.

THE FIRST meeting of the Clerical Union for the season of 1910-11 took place on September 19th at St. Peter's church, Pittsburgh, when a paper was read by the Rev. R. E. Schulz, rector of St. James' Memorial Church, on "Amos, a Prophet of Social Righteousness."

RHODE ISLAND.

Labor Day Services at Providence—Condition of Rev. Dr. Bradner—Other News.

AT GRACE CHURCH, Providence, on the Sunday following Labor Day, the rector, the Rev. Frank H. Crowder, Ph.D., preached two sermons, one in the morning and the other in

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the evening, on the subject of labor and the social condition of the laboring people. These sermons were given considerable notice in the secular papers.

THE REV. DR. BRADNER, rector of St. John's, Providence, has not yet regained his strength sufficiently after undergoing an operation early in the summer to return to his duties at the church. He is still at his summer home near Sanderstown on Narragansett Bay and is reported to be doing well. He is expected back by October 1st.

MOST of the clergy are back from their summer vacations and the congregations throughout the diocese are fast resuming their normal size. This is especially true of the smaller churches in the residential districts and suburbs of the city, where the people in moderate circumstances have taken advantage of the summer weather to be away over Sunday or to spend the day by the shores of Narragansett Bay.

THE NEW Church of the Transfiguration, Edgewood, is so far advanced that services and Sunday school have been resumed in the basement. Work is steadily progressing on the upper part and the clergy house, and it is hoped that they may be used by the last of October.

SPRINGFIELD.

EDWARD W. OSBORNE, D.D., Bishop.

Retreats Held at Champaign.

A RETREAT for the clergy was held at Osborne Hall, Champaign, from September 6th to September 9th. The Bishop of Milwaukee delivered a series of very instructive addresses. The attendance was very good, and included the Bishop of the diocese. A retreat for women of several days' duration followed.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Progress of the Mountain Missions—The Work at Clarksville and Vicinity—Other Notes.

ARCHDEACON WINDIATE has visited the various mountain missions during the summer. He reports the work of the various missions about Sewanee extending, but handicapped by a lack of men workers. Epiphany mission, Sherwood, is carried on by Miss Rowe, and arrangements have been made to add more rooms to the mission so as to extend the work. St. Agnes' mission, Cowan, is being cared for by Miss Curtis and her school, and arrangements have been made there for improving the mission property. Our Saviour mission, Jump Off, has been erected under the direction and through the efforts of Miss Laura Bassett, formerly of the Church of the Incarnation, New York City, and the present large mission house and chapel can scarcely hold the attendance. Steps are being taken to build a chapel at Alto. St. Mary's School for Mountain Girls, under the direction of Sister Hughette of the Sisterhood of St. Mary, has just about completed a large stone building to take the place of the one burned last year. It is on a new and commanding site overlooking the distant valley and has an exquisite chapel. The Holy Cross Order is increasing the school for mountain boys at St. Andrew's and is taking steps to enlarge the buildings and the work. The order also has charge of the mission at Battle Creek.

THE REV. JOHN CANNON, rector at Clarksville, has resumed his fall work. One of his most useful agencies is a boys' club, with access days and evenings to regular club rooms in the rectory, where billiards and reading rooms are provided. The club numbers about twenty-five and is an example of a most helpful solution of the boy problem. Mr. Cannon's oversight of the Church at Paris is also bringing results and arrange-

ments are being made to further improve the property and build a rectory from funds left by the late Mrs. Upchurch.

EXTENSIVE and systematic arrangements have been perfected for caring for the coming convention of the Brotherhood of St. Andrew at Nashville and arrangements have been made for the Theological Department at Sewanee and St. John's School for Postulants, Uniontown, to attend in a body.

UTAH.

FRANKLIN S. SPALDING, D.D., Miss. Bp.

Services Resumed at Eureka.

AFTER the absence of a resident clergyman for more than six years, the work in Eureka, a mining town, was resumed on May 28th, by the Rev. E. A. Lemoine, and on September 4th, eleven persons were confirmed.

VERMONT.

A. C. A. HALL, D.D., Bishop.

Rev. Dr. J. H. Hopkins' Strenuous Vacation.

THE REV. DR. J. H. HOPKINS of Chicago has been spending his vacation of some nine weeks mostly at Westerly, Grand Isle, but far from idly as respects Church work. With Mrs. Hopkins he gave several days to the religious conference at Silver Lake, N. Y. Besides week-day prayers, he has given some twenty Sunday services at Valentine's summer house, and at the Westerly cottages, chiefly at the "Wedding Bells." From thirty to forty persons joined in the Valentine services. In the Eucharists and other services at Westerly, he was helped by the Rev. Dr. Graves and family; Mrs. Graves, although seriously ill, persevering in holy worship with all the rest.

WESTERN MASSACHUSETTS.

ALEX. H. VINTON, D.D., Bishop.

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SMITH COLLEGE, Northampton, begins its academic year under a new president September 29th. After the first week the rector of St. John's Church, Northampton, expects

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It isn't the name that gives value to a man, but the man to a name.—Graf Douglas.

The Magazines

THE SEPTEMBER number of the *Spirit of Missions* is devoted almost entirely to the Indian work. One of the many handsome illustrations is a valuable map showing the Indian reservations of the West, and the frontispiece is a picture of a Seminole bride and groom. Among those who have contributed articles for this number may be mentioned Archdeacon Stuck, Archdeacon Marshall, the Rev. John Roberts, Dr. Mary L. James, Rev. William B. Thorne, Rev. C. E. Kelsey, Rev. John W. Chapman, Bishop Thomas, Elizabeth W. Thackara, Rev. John J. Cowan, Rev. W. E. Gardner, and Bishop Funsten, in the order given, and for those who have even a slight acquaintance with the subject, any commendation of what they have to say would be superfluous.

UNDER the title "Why I Choose to be a Christian," Professor R. H. Smith gives in the September *Westminster Review* what seem to be most unsatisfactory reasons. His conclusion is, as he sums the matter up, that religion is a matter of temperament and progress, irrespective of dogma. The article was evidently written for the purpose of showing the insufficiency and inadequacy of an article in a previous issue of the magazine by the Rev. Dr. A. M. Fairbairn in reply to a statement of views by P. Venkato Rao, an educated Hindoo. H. H. Presbury writes on "Rational Interpretation of the New Testament," and there are the usual number of articles covering the fields of sociology, jurisprudence, belles lettres, etc.

FROM the days of the Thackeray Letters *Scribner's Magazine* has been very fortunate in its literary finds. It now announces, beginning with the October number, the publication of a series of letters that passed between Washington Irving and John Howard Payne. This intimacy of the authors of "Rip Van Winkle" and "Home, Sweet Home" has been almost untouched in literary narratives. The letters are edited by a grandnephew of Payne's, in whose family the correspondence has remained unknown for many years.

A SMALL quarto pamphlet, lately discovered in the Lambeth Palace library, entitled "An Humble Supplication for Toleration and Libertie to Enjoy and Observe the Ordinances of Jesus Christ in th' Administrations of His Churches in Lieu of Human Constitutions," is the subject of an article in the September *Blackwood's*. It is an appeal from the Puritans, and the comments thereon by King James, written on the margin, are witty and very much to the point. The number also contains an excellent variety of other articles, some of them in "the lighter vein."

A FEATURE of the *Outlook* for September 17th is an article by the Rt. Rev. Dr. Charles H. Brent, Bishop of the Philippines, on "The Romance of Missions and Their Lack of Romance." Two other articles in this number that are featured are a symposium on "The American Woman and Her Home," by Six American Women, and "The Tariff: a Moral Issue," by Theodore Roosevelt.

EXTRACTS FROM EVERYWHERE.

The only secret of detachment from the world is attachment to Christ.

The key to pleasure is honest work. All dishes taste good with that sauce.—H. R. Haweis.

With respect to knowledge, we are to reason and act exactly as with respect to food. We no more live to know than we live to eat.—Ruskin.

In so far as you yourself are better than others—in blood, in brains, in ability—just so far are you under heavier obligation to do for others.—J. A. Macdonald.

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